SPEAKING AFGHAN PASHTO

(The Eastern Afghan Dialect)

edited by Randall Olson
and
Mohammad Afzal Rashid



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DEDICATION

Dedicated to the Afghan people. To the ones who have suffered in so many ways as a result of the needless bloodshed that has ravished their land.

I pray for the peace of Afghanistan, the land and people I have grown to love. The following verses, taken from Psalm 9, reflect my thoughts about the present distressful situation.

The Lord is a refuge for the oppressed,
a stronghold in times of trouble.

Those who know your Name will trust in You,
For you O Lord have never forsaken those who seek you.

For he who avenges blood remembers,
he does not ignore the cry of the afflicted.

The wicked return to the grave,
all nations that forget God,
but the needy will not always be forgotten,
nor the hope of the afflicted ever perish.

(Psalm 9: 9,10,12 & 17)

PREFACE

In the fall of 1977 I arrived in Kabul, Afghanistan to study the Dari language at the University of Kabul. Before starting my formal studies, I enrolled at a private language school operated by the **International Assistance Mission** (IAM). The course they offered was very beneficial since it was designed to help the language learner acquire a conversational knowledge of the language. The book was aptly entitled *Conversational Dari* by Eugene H. Glassman. That book served as an initial model for this course.

My second trip to Asia, in the fall of 1980, took me to Pakistan where I studied Pashto at the **Central Asian Area Study Centre** at Peshawar University. Though I learned to read and write Pashto, no materials were yet available to develop my conversational ability in the language. I soon realized there was also a special demand for this type of material by other expatriates who had come to work with the Afghan refugees. So I set out to produce a course that would enable English speakers to develop a quick, working knowledge of the language.

The first step was to find a Pashto speaker to assist me in translation work. I was introduced to *Afzal Rashid*, who quickly proved to be an asset to the project. He worked with me, planning and translating materials and teaching them to test their effectiveness.

In our first attempts to develop suitable material, we followed the framework for language acquisition given in *L.A.M.P.* by Thomas and Betty Brewster . We put together about one hundred conversational texts and learned much in the process about how to present our course material in a way that would be beneficial for a new language learner.

This present edition is the result of three years (87-90) of field research conducted among Afghan refugees living in Peshawar, Pakistan. It reflects a broad number of sources which includes numerous Pashto informants and a number of published grammatical works on the Pashto language. By making it eclectic in nature, I feel it is suitable for both Pashto language learners and scholars alike.

ACKNOWLEDGEMENTS

Firstly, I wish to thank Afzal Rashid, who helped lay the foundation for the book. In one sense, he is the chief contributor to the book even though he has not been involved in the present revision. What we did together in six months, has taken me three years to develop with other informants.

The present revision of the course began while I was studying linguistics at the University of Minnesota and was finished while I was connected with the University of Peshawar. I wish to thank Professor Iraj Bashiri for starting me off on the right foot and Dr. Aurangzeb Shah for supervising the revision of the material. Also thanks are due to my first Pashto teacher, Abdullah Jan Khalil, for his indirect contribution to the book.

Zia Mohammad Nodrat, who formerly worked at the Pashto Academy, helped to edit the Pashto portions of the first half of the book before his untimely disappearance which likely led to his death. He made a significant number of contributions and will always be remembered as a dear brother and friend.

I would also like to thank the Pashto teachers who made a contribution to the book by field-testing the materials in a variety of class room situations. They caught a number of mistakes while teaching the material. Abdul Ghafar Hakim, Mir Zaman, Said Hassan, and Hazrat Omar, in particular, have made major contributions to the last half of the book.

Several expatriate friends living in Peshawar were very supportive, especially Joan Krayer, who helped proof-read and critique both the English and Pashto portions of the book. Special thanks to Gordon and Grace Magney who have been an encouragement to me throughout the production of the book.

Last, but not least, thank you Shell for spending many lonely nights waiting up for me. I appreciated your putting up with all my distractions and your exhortations to get on with the work!

Randall Olson

NOTES

N-1 A Note to the Student

The goal of this course is to aid you in acquiring a conversational ability in Afghan Pashto. This course is **not** a "Teach Yourself" book. In order to use this course you will need a native Afghan, preferably one who speaks Pashto as his mother tongue and understands English well enough to follow the course instructions. Be sure to find a language helper who is willing to use the course in its intended manner.

Only after you have developed a conversational ability in Pashto should you attempt to learn the rudimentary script. The Arabic based script has intentionally not been used since it is our feeling that it may hinder the language learning process at the beginning stages. Most people learn how to speak before they learn how to read and write. Of course, if you already know the Pashto script, you may wish to use supplementary material, so check the bibliography at the end of the book for suggestions of appropriate texts.

We would also recommend that you have all the material taped. It is important to tape the material so you can practice repeating sentences on your own. Have your language helper repeat each sentence twice on a tape at normal speed with a pause between sentences long enough for you to repeat each sentence. You will find that the speed at which you are able to repeat sentences will increase if you practice with the tape. We discovered those who used tapes on a consistent basis seemed to pick up the language faster than those who didn't. Other helpful methods of taping sentences can be found in the book *L.A.M.P.*.

Priority should be given to practicing the language in natural settings as much as possible. If you don't practice with people you will be hindered in your language learning. Meeting people in order to practice Pashto often means overcoming pride and developing an ability to laugh at your own mistakes. You will find that people are more than willing to help you practice your Pashto and delighted to see you learning their language. I developed some lasting friendships as I practiced with people on the streets, in shops, and in their homes.

This book is not a traditional grammar book, but you will learn grammar by working through this course. More importantly, you will learn how to speak the language. Pashto is a challenging language to learn, but not an impossible one! **If you start to get bogged down on a section move on!** You can always come back to that section at a later time. This material is designed to be used as in an intensive language program, so try to cover one lesson each week.

N-2 A Note to the Teacher

The purpose of this book is to help English speakers acquire a speaking knowledge of Pashto. We feel it is best not to introduce the Arabic based Pashto script until the learner has a basic command of the spoken language, so please do not begin by introducing it! The Pashto in this course is written using the Roman alphabet; we assume you have a good working knowledge of English.

This is not a Pashto grammar book, so you should not try to explain grammatical points about the language in any detail. We have tried to make the course self-explanatory with numerous footnotes to guide you and the language learner through it together.

Be sure to read the next section entitled **Course Structure**, it explains the purpose of each section. Throughout the book, often at the end of each section, we have made special notes marked: **• Notes to the teacher:**, to give suggestions on how to teach the material.

Stick to the vocabulary used in the lessons. Try <u>not</u> to introduce new words or words that will be introduced later on in the book. We don't want to overwhelm the language learner; there are already over a thousand words in the course!

Be sure to correct pronunciation at the beginning. Serious bad pronunciation habits can develop if not corrected from the start. Have the learner repeat after you. Try to speak at a normal speed as much as possible.

If you know a different way of pronouncing a word or saying a sentence, feel free to contribute that to the student(s), but stick to the general framework of the course. It is my observation that westerners prefer systematic instruction.

If the student does not understand a section, move on to the next section. You must decide when this is appropriate and when it isn't. If you have more than five students studying with you in a class it may take longer to get through the material, but try to maintain a good pace.

This course is based on **Eastern Afghan Pashto** or the "hard" Pashto dialect. This dialect is most suitable for language learners who wish to speak to Afghans who are living in or coming from the Nangrahari region of Afghanistan. The material, may however, be adapted for use with other Pashto dialects. We trust you will find the course a helpful aid.

COURSE STRUCTURE

S-A An Outline of the General Format of Each Lesson

The following sections outline the general format used in the various lessons of this course. The purpose of each section is explained and should be read by both the student and the teacher.

I. THE DIALOG SECTION:

The dialogs have been designed to enable you to go out and engage in "real acts" of communication. This is one of the most important sections of the course and this is why each lesson begins with a dialog. The dialogs focus on things you'll want to learn in order to get around in your new environment.

You must practice these dialogs with native speakers. You will find that not only will your language skills improve, but your understanding of the people and the culture will increase as well. Knowing the right thing to say at the right time is just as important as knowing how to produce a grammatical sentence.

In the dialogs, the letter **A** is used to indicate what you, the **alien** asks, since they are generally questions. The letter **B** will indicate the response or statement of the **belonger**. Focus on learning the sentences for **A**.

The new vocabulary that has been introduced in the dialog will be listed immediately following any grammatical or cultural notes arising from the dialog.

II. THE PRONUNCIATION DRILLS:

These drills, in Units One through Four, are designed to help you distinguish between sounds that sound alike. They also provide practice in order to guide you in correctly producing these sounds. The language helper should be diligent in correcting pronunciation mistakes on the two sounds being drilled. The sentences in this section are not translated to prevent the student from spending time on the meaning of the sentences. The focus here is on pronunciation and sentence intonation!

III. THE GRAMMAR SECTION:

In this section, the language learner focuses on the syntax of Pashto. Each sentence is to be considered a "**model sentence**", i.e., an example of a grammatically correct sentence. The teacher and the student should be able to produce an unlimited number of grammatically correct sentences based on a model sentence. Often these are given in a question and answer format.

The purpose of this section is to present the different important grammatical features of Pashto in a systematic way. Grammatical explanations are given after several examples have been presented. The new grammatical structure, however, is to be first learned through practice and not by memorizing grammatical rules.

IV. THE EXERCISE SECTION:

The exercises at the end of each lesson are important for two reasons. First, they put to work and test your knowledge and comprehension of the lesson and second they reinforce and strengthen your ability to deal with the material.

The drills are based on the dialog and grammar sections of the lesson. Usually one or two sentences from the dialog will be chosen to serve as a model sentence. The model sentence pattern will be practiced and reinforced by means of word substitution drills. You will learn how to say a number of sentences all based on the same pattern.

V. THE COMPREHENSION DRILLS:

The comprehension drills are comprised of verbal commands spoken to the learner by the language helper or teacher. Don't spend time trying to say the commands the first couple times through, simply listen and try to follow with active physical responses. This is meant to be fun, so even when the drills become more involved in later lessons, don't spend more then fifteen or twenty minutes on this activity in class. Not all lessons contain this type of drill.

VI. THE PROVERB SECTION:

Starting with Unit Four, one or more proverbs are introduced at the end of each lesson. A translation of the proverb will be given along with a short explanation. Afghans love to hear proverbs quoted at the right occasion, especially from foreigners, so try to memorize them.

VII. THE VOCABULARY SECTION:

This section gives a translation of the different words and phrases used in each lesson. Try to see if you can make a sentence from each of the new vocabulary items. Don't attempt to try to learn more vocabulary than is given in each lesson. By the end of the course you will have learned over a thousand new words! Instead, focus on practicing the vocabulary that has been presented by substituting words in the model sentences or dialogs.

CONTENTS

LESSON EIGHT Masculine Nouns in the Oblique Case

LESSON NINE Feminine Nouns in the Oblique Case

LESSON TEN Transitive Verbs and Non-Emphatic Possessive Adjectives

LESSON ELEVEN Present Tense Transitive Compound Verbs

LESSON NINETEEN The Simple Past Tense of Intransitive Verbs

LESSON TWENTY The Simple Past Tense of Transitive Verbs

LESSON TWENTY-ONE The Simple Past Tense of Compound Transitive Verbs

LESSON TWENTY-TWO The Past Progressive

UNIT ONE

(The Sound System)

Unit One at a Glance:

INTRODUCTION: An Introduction to the Pashto Language

PART ONE: The Vowel Sounds of Eastern Afghan Pashto

PART TWO: The Consonant Sounds of Eastern Afghan Pashto

INTRODUCTION

I-A An Introduction to the Pashto Language

The ethnic origin of those who speak Pashto, referred to variously as Afghans, Pushtuns and Pathans, had been somewhat of a mystery to researchers in the past. In recent years, however, linguistic reconstruction methods have shed more light on their origin. While some Afghans claim a Jewish heritage and believe their language is related to Hebrew, a Semitic language, this theory is no longer credible. In fact, Pashto has been traced to Avestan, an ancient Indo-Iranian language, thereby establishing their Aryan or Indo-European heritage.

Most modern scholars maintain that Pashto speakers originally lived in the Suleiman mountain range, east of Qandahar, and that they were centered around what is now present day Quetta. They later moved in and around the cities of Qandahar and Ghazni, expanding westward towards Herat. In the 15th century certain tribes moved eastward conquering the regions around Peshawar and proceeded as far as Swat, areas which now are included in Pakistan's Northwest Frontier Province.

Little is known about the people or the language before the 15th century A.D., except that the Afghans were known as "hard and fierce people by nature." Since that time, however, they have certainly left their mark in Central Asia and the sub-continent. The Pushtuns, who were greatly feared and respected in the region, proved to be highly resistant to conquerors and fiercely independent.

In the eighteenth century Ahmad Shah Durrani, who was the forerunner to the Pushtun founders of what is now called "Modern Afghanistan", defeated the Moguls and took New Delhi. He could have established an empire like that of the Persians and the Moguls but was hindered by intertribal fighting. Continued disunity, helped the British succeed in dividing Pushtunistan, the Pashto tribal area, along the disputed Durand Line which now marks the Afghan-Pakistan border.

The majority of Afghans, about seven or eight million, are Pashto speakers, but a dialect of Persian called Dari, the other official language of Afghanistan, is more widely spoken in the urban centers and among the educated. In Pakistan at least ten million people speak Pashto and yet it remains only a provincial language spoken in the Northwest Frontier Province and in Baluchistan. In addition, the majority of Afghan refugees who live in Pakistan are Pashto speakers.

I-B Introduction to the Sound System of Eastern Afghan Pashto

Traditionally Pashto, also commonly written as Pushtu in English, has been divided into two major dialects: the Qandahari or "**soft Pashto**" spoken in Qandahar and Quetta; and the Nangrahari or "**hard Pukhto**" spoken in and around Jalalabad and Peshawar. And even though "soft Pashto" has enjoyed greater prestige inside of Afghanistan, this course has been based on "hard Pukhto" spoken in Eastern Afghanistan. The Pashto dialect spoken in and around Peshawar has also been excluded since it has been influenced by Urdu and to a degree English.

There are forty-one phonemes, significant units of sound, introduced in this Course. These include twenty-nine consonants, eight vowels and four significant diphthongs. For each phoneme presented there is one symbol, sometimes made up of two letters, that represents the sound. The letters found on an ordinary English typewriter form the different symbols. This is done with the belief that such symbols are more likely to be understood by the average language student than the more complex "International Phonetic Alphabet" employed by linguists.

Those using this course must remember that the letters or symbols used in the lessons represent the different sounds of Pashto, not English sounds or spellings. The sounds represented may be similar to the sounds in English, but are rarely the same.

Without a language helper to teach the new sounds of the language the symbols remain meaningless. Also remember that symbols are merely guides; learn to rely on what you hear more than on what you see written.

While stress is put on learning to produce the vowels and consonants correctly in the following two sections, don't worry if you are not able to pronounce all the sounds correctly right away. You may actually hamper your language progress by trying to master every sound perfectly from the start. In time you will find that you will be able to imitate even the most difficult sounds without conscious effort.

Learning syllable stress is also an important part in language learning. Syllable stress will be shown starting in Lesson One in the vocabulary sections of each lesson. The stressed syllable will be **underlined** as it occurs in words. The language learner, must however, remember that the stress that occurs in a word in isolation can change in the context of a phrase or sentence Syllable stress in Pashto normally falls on the last syllable in two-syllable words and on the second to the last syllable in words containing three or more syllables.

Practice on the sounds will be given throughout the book. In Part One and Two you will practice making the sounds in the context of a word and in the lessons of Unit Two, in the context of a sentence. This practice is to help develop good rhythm and intonation patterns, something which must be established in the early stages of language learning.

For information about other types of resource materials written on the Pashto language consult the bibliography in the appendix of this book.

PART ONE

(The Vowel Sounds)

1-A The Vowel Sounds of Eastern Afghan Pashto

sulAm alEy-kOm! Peace be with you!

As mentioned in the Introduction, this course assumes eight Pashto vowels, but the actual number of vowels in "pure" Nangrahari Pashto is more likely to be six. Two of the vowels **/ i /** and **/ A /** are almost found exclusively in loan words, yet educated Afghans regularly employ these in spoken Pashto.

Because of vowel differences between Pashto dialects and even between speakers within the same dialect, my transcription should not be considered the final authority on a given word. You may actually hear more than eight vowel sounds, since some of the symbols are meant to cover a small radius of sounds, especially vowels which are conditioned by their environment. But to add any more than eight meaningful vowel sounds would be more of a hindrance than a help.

Linguists normally analyze vowels in terms of where the vowel is produced in the mouth. The vowel is classified in terms of whether it is produced in the front, central or the back of the mouth and whether the tongue is in a high, mid or low position. The amount of muscular tension used in producing a vowel causes it to be either long or short. Think of the following chart as representing (roughly) the inside of the mouth.

A CHART OF PASHTO VOWELS

		FRONT	CENTRAL	BACK
HIGH	long	**I**		**U**
	short	**i**		
MID	long	**E**		**O**
	short	**(e)**	**u**	
LOW	long			**A**
	short		**a**	

NOTES ON THE VOWEL CHART:

1. While many dialects contain the short mid front /e/ sound in at least a few words, mostly Dari loan words, it was not thought to be significant enough to be included in this basic course of Pashto. Therefore, the short high front vowel /i/ will be used to represent this sound.

2. Notice that the long vowels are symbolized by capital letters [I, E, A, O, U] and the short vowels are symbolized by the lower case letters [i, u, a]. This important distinction will prove helpful in mastering the vowel sounds from the beginning.

3. Both for reference and practice, look at the following list of English words, (based on my dialect of Mid-Western American English), and note how the vowels would be written using the new symbols introduced in the above chart. The pronunciation of the words doesn't change; only the spelling of the words. Please keep in mind that these English vowel sounds are only rough approximations to the corresponding Pashto sounds!

beat	bIt	bought	bat
bit	bit	bought (British)	bAt
bait	bEt	boat	bOt
bet (rare)	bet	boot	bUt
but	but		

1-B Practicing the Vowel Sounds

In this section you will have an opportunity to produce each of the vowel sounds in the context of a word. That is, you will practice producing each of the vowels as the sound occurs at the beginning, middle and end of words. When there are no examples in a given position it signifies that the sound does not occur in that position. The vowel in focus will be **underlined** and marked by **bold print**.

If the vowel sounds have English counterparts, they are shown by illustrating the sounds in English words. It is important to note that the English examples are sounds in standard American English.

Repeat each of the words below after your language teacher.

	INITIAL	**MEDIAL**	**FINAL**

1. / I / This is similar to the vowel sound found in the words beat and she, but is "pure" or without the glide. In some sound environments or dialects this sound may more closely resemble the short vowel /i/ found in such words as bit or it.

	InjIl	b**I**zO	dUb**I**
Drill:	**I**mAn, **I**sA, **I**sta	n**I**m, p**I**shO, sp**I**n	dOst**I**, mUch**I**, jad**I**

2. / i / This sound represents a range of "short" front vowel sounds; which tends to vary depending on the dialect of Pashto and the speaker. So it may resemble the vowel /i/ in words like it and bit, or the vowel /e/ in words like egg or bet.

	imkAn	kitAb	
Drill:	imzA, ilAj, islAm,	mAlim, bil, pinsul	

3. / E / This is similar to the vowel sound in such words as eight, they and bait, but without the /y/ glide.

	Ewaz (rare)	kEna	shOdE
Drill:		dEg, kEla, mEz	dE, dAsE, tawzE

4. / u / This is the schwa, the up side down /e/, of Pashto, and is comparable to the English /u/ in but, and putt. Unlike English, this sound can be heavily stressed, especially in the final position.

		dulta	tu
Drill:		gwul, sul, junUb	atu, pInzu, shnu

5. / a / This central-low short sound is similar to the vowel sound in such English words as father and cot.

	aspa	baks	kEna
Drill:	atu, ajIb, aks	chap, mal, haluk	baja, pOza, kEla

6. / A / This sound is just slightly longer than the above / a / sound. It is mostly found in Persian loan words and used by those who are more educated. It is pronounced like the vowel sound that is found in words such as awful and law.

	Ashpaz	sulAm	stA
Drill:	AshnA, AmAn, AlU	chAp, AsmAn, kAbul	kAkA, awyA, dA

7. / O / This is like the sound in such words as note, boat and doe, but with no /w/ glide.

	OmEd	pOza	zAngO
Drill:	Os, Obdul, OstAz	dOst, mOsum, tOba	pIshO, kIlO, bIzO

8. / U / This is similar to the vowel sound in such words as rule and boot.

	UzbakI	tUt	AlU
Drill:	Ubu, UtU, Ugud	gUnA, dUkAn, kUm	wU, kadU, yU

1-C Practicing the Diphthongs

Diphthongs are continuous monosyllabic speech sounds made by gliding from one initial vowel sound toward that of another vowel-like sound. We recognize four **significant** Pashto diphthongs in this course.

	INITIAL	MEDIAL	FINAL

1. / **Ey** / This sound is very similar to the diphthong sound in such English words as day and say, but in some dialects it may sound like the diphthong sound found in words like my or spy /**ay**/. This sound usually occurs in the syllable-final position of words and indicates that the word is masculine.

spEy

Drill: lmasEy, pradEy, almAnEy, zhwandEy, gAwanDEy

2. / **uy** / This sound is the schwa vowel /**u**/ combined with a /y/ glide. It has no English equivalent and occurs only in the final position. It is used to indicate that the word is feminine. (Notice that all of the words ending in /Ey/ have feminine counterparts, for example, compare **spEy** and **spuy**. (This will be explained in greater detail in Unit Two.)

spuy

Drill: lmasuy, praduy, almAnuy, zhwanduy, gAwanDuy

3. / **aw** / This sound is close to the diphthong sound found in such words as now and how.

	awlAd	mawzO	palaw
Drill:	aw	chawk, sawdA, tawzE	yaw

4. / **Oy** / This diphthong is close to the sound in such words as toy and boy. In some dialects, however, it may more closely resemble the sound found in such words as screwy, and buoy. The sound occurs only in the syllable-final position of words.

bOy

Drill: dOy, lOy, zOy (also bUy, dUy, lUy)

PART TWO

(The Consonant Sounds)

2-A The Consonant Sounds of Eastern Afghan Pashto

pu xEyr rA-ghluy! Welcome to Part Two!

The above phrase, which means " **welcome** ", contains some of the more difficult sounds in Pashto and represents some of the sounds we will be covering in this lesson. Now that you have a grasp of the symbols we use for vowels, it is time to introduce the symbols we employ for consonants.

This course acknowledges twenty-nine consonant sounds in Eastern Afghan Pashto. A summary of all the consonant sounds is shown in a chart on the following page, but each individual sound will be described in detail as they were in Part One.

For organizational purposes, the consonant sounds in the following chart are arranged according to generally acknowledged linguistic categories, rather than an alphabetical framework. Each of the sounds below have been classified on the basis of their main linguistic features as well as their manner and place of articulation. No attempt, however, has been made to define the following linguistic categories, i.e., the different manners and places of articulation, since that is outside the purpose of this course.

You will also notice that in the following chart the sounds have been organized on the basis of whether or not they are "voiced" or "voiceless". This particular feature is helpful to understand, as it will allow you to distinguish between two similar but different sounds, such as, the /**b**/ sound in a word like **b**it and the /**p**/ sound in a word like **p**it. Such words are called minimal pairs. You will practice pronouncing minimal pairs of words in the pronunciation drills found in each lesson.

To understand what is meant by a "voiceless or voiced sound" place your hand on your throat and pronounce /**p**/ and then /**b**/ without a vowel accompanying them. You will notice that your throat vibrates and makes a buzzing sound when you pronounce the /**b**/ sound, this sound is an example of a voiced sound. When this buzzing is absent, like in the /**p**/ sound, it is an example of a voiceless sound.

A CHART OF PASHTO CONSONANTS

MANNER	PLACE	VOICELESS		VOICED
STOPS	bilabial	1. / p /	. . .	2. / b /
	dental	3. / t /	. . .	4. / d /
	alveopalatal	5. / T /	. . .	6. / D /
	velar	7. / k /	. . .	8. / g /
	uvular	9. / q /		
FRICATIVES	labiodental	10. / f /		
	alveolar	11. / s /	. . .	12. / z /
	alveopalatal	13. / sh /	. . .	14. / zh /
	velar	15. / kh /		
	uvular	16. / x /	. . .	17. / gh /
	glottal	18. / h /		
AFFRICATES	alveolar	19. / ts /	. . .	* / dz /
	alveopalatal	20. / ch /	. . .	21. / j /
NASALS	bilabial			22. / m /
	alveolar			23. / n /
	retroflexed			24. / N /
LATERALS	alveolar			25. / l /
FLAPS	alveolar			26. / R /
TRILLS	alveolar			27. / r /
GLIDES	palatal			28. / y /
	labio-velar			29. / w /

NOTES ON THE CONSONANT CHART:

1. **The / dz / sound is not normally heard among speakers of Eastern Afghan Pashto and so it is not used in this course, but it is found in Qandahari Pashto.**

2. **All capitalized letters [T, D, N, R] are retroflexed, a type of sound which involves the tip of the tongue curling back (a process which will be discussed in greater detail when these particular sounds are in focus).**

3. **A number of sounds [sh, zh, kh, gh, ts, ch] are digraphs, i.e., a sound made up of two letters but representing only one sound.**

2-B Practicing the Consonant Sounds

In this lesson we will continue the format we used in Part One, that is, we will list examples of each sound in the context of a Pashto word in its initial, medial and final position and provide additional examples to drill, especially for the more difficult sounds. The consonant in focus will be **underlined** and marked by **bold print**.

The consonant sounds are divided up into three groups. **Group A** constitutes those sounds which are similar to English sounds. **Group B** consists of sounds that are similar to English sounds but differ in some aspect. And **Group C** consists of sounds that will be new to most native speakers of English. We will begin by giving the sounds that are more like English and then work up to the sounds that are new and will require more drilling.

GROUP A: Sounds like English

The following sounds resemble similar sounds in English and can be read as such. Since these sounds should present no difficulties to native speakers of English, only three examples are listed for each sound.

Repeat the following words after your teacher!

		INITIAL	MEDIAL	FINAL
1.	/ **p** /	pAk	aspa	chAp
2.	/ **b** /	bIzO	Ubu	kitAb
3.	/ **m** /	mOsum	mAmA	mAlim
4.	/ **f** [1]/	fazul	sAfI	sinf
5.	/ **s** /	spIn	AsmAn	lAs
6.	/ **z** [2]/	zmA	pInzu	kUz
7.	/ **ch** /	chE	mUchuy	wuch
8.	/ **j** /	jUmma	baja	ganj
9.	/ **k** [3]/	kUm	nIku	pAk
10.	/ **g** [4]/	gwul	haguy	tang
11.	/ **h** /	halta	wahul	duh
12.	/ **y** /	yaw	pyAz	spEy
13.	/ **w** /	wuna	nuwEy	aw

NOTES:

1. Usually only educated Pashto speakers can pronounce the / **f** / consonant, since the sound is only found in Dari and Arabic loan words. Native Pashto speakers pronounce words containing the / **f** / sound like the /**p** / sound.

2. In some dialects of Pashto, the / **z** / sound is pronounced like the sound in such English words as heads and bands or / **dz** / (see note on 2-B.1.).

3. The / **k** / sound in Pashto tends to be made a bit further back in the mouth than the one in English, especially with preceding or following backed vowels.

4. Many words that contain the / **g** / sound in Nangrahari Pashto become the / **zh** / sound in Qandahari Pashto. For example, the word "kOg" (bent) becomes "kOzh" in "soft Pashto".

GROUP B: Sounds Similar to English but Slightly Different

The following sounds are similar to the sounds of English, but not exactly the same. The slight difference between the way we say the sound and the way they produce it is important and effort must be made to imitate each sound exactly as your teacher produces them.

Repeat the following words after your teacher!

		INITIAL	MEDIAL	FINAL

14. / **t** / This sound is like the English /t/, except the tip of the tongue touches the back of the upper front teeth.

	INITIAL	MEDIAL	FINAL
	tu	kitAb	myAsht
Drill:	tAsO, tugEy, tul	maktab, katul, atu	pOst, zyAt, hUt

15. / **d** / This is the voiced counterpart of the Pashto / **t** /, for it too, the tip of the tongue touches the back of the upper front teeth.

	INITIAL	MEDIAL	FINAL
	dOka	fAyda	azAd
Drill:	dEg, dOy, dwa	kadU, kEdul, wAdu	lUnd, bad, dOd

16. / **n** / This nasal sound is produced like the English /n/, but it too is produced by touching the tip of the tongue against the back of the upper front teeth.

	INITIAL	MEDIAL	FINAL
	nIm	munEy	mumkin
Drill:	nUnas, nun, nUm	anA, manuna, pInzu	almAn, sAlUn, spIn

17. / **T** / This sound is somewhat like the /t/ found in the word Tom but the tip of the tongue is a bit farther back on the gum ridge and slightly retroflexed.

	INITIAL	MEDIAL	FINAL
	TOpak	hOTal	nOT
Drill:	TOTa, TOl, TiksI	kOTa, mAlTa, paTuy	puT, kaT, TIT

18. / **D** / This sound is similar to the /d/ found in the word dope, but the tip of the tongue is farther back on the gum ridge and slightly retroflexed.

	INITIAL	MEDIAL	FINAL
	Dawl	anDIwAl	lanD
Drill:	Dabal Dangur, Daz	DODuy, ganDI, munDE	gaD

19. **/ sh /** This sound resembles the /sh/ in English words like sheep but it is said to be grooved, i.e., the tongue is arched lower and in some sound environments slightly retroflexed.

shpa tOshak mAsh (rare)

Drill: shul, shpag, shpUn nushta, pIshO, mAshUm

20. **/ zh /** This is the voiced counterpart of the Pashto / **sh** / and is close to the sound found in words like vision and beige. (Please note that in "soft Pashto" the / **zh** / sound often replaces the / **j** / sound.)

zhwand rOzha kOzh (rare)

Drill: zhuba, zhur, zhumEy wazhul, pEzhandul

21. **/ l /** This sound is somewhat like the /l/ sound in leave and let, the tongue is rather high in the mouth in all positions.

lIkul tlul kawul

Drill: lAs, lEgul, lmar maluk, balA, kAlI bilkOl, shul, bEl

22. **/ ts /** This is like the sound found in such words as hats and cats, but unlike English, it occurs at the beginning and in the middle of words as well. (In some dialects it is a regular /s/ sound.)

tsunga hatsa hEts

Drill: tsOk, tsu, tsalOr kUtsa, pEytsa puts

GROUP C: Sounds Unlike English

The following sounds have no English equivalents so you will need to drill these sounds several times before you master them.

23. **/ r /** This sound is much like the Spanish /r/, called a trill, a sound that is made when the tip of your tongue flaps two or three times in rapid succession, saying "butter up" as fast as you can will give you a feel for this sound.

rOzha wrO kOr

Drill: rAz, rawAn, rals parUn, arzAn, tEra wrOr, sUr, anAr

24. / **R** / This sound, a retroflex /r/, is one of the more difficult sounds to produce. The tip of the tongue reaches slightly behind the gum ridge, the whole tongue curls back, and then it quickly flaps down.

	RUmbEy	chA**R**u	jO**R**
Drill:	**R**Und	sa**R**Ey, mE**R**u, stu**R**Ey	mu**R**, mO**R**, angu**R**

25. / **N** / This is a retroflex /n/ and is produced like the retroflex /**R**/. In some sound environments the / **N** / may more closely resemble the / **R** / sound.

		pA**N**a	kI**N**
Drill:		ma**N**a, bA**N**u, ta**N**Aka	tarkA**N**

26. / **q** / This sound is like the / **k** / but it is produced much farther back in the throat. To make this sound press the back part of your tongue against the uvula, the soft flesh that hangs down at the very back by your throat. (While most native Pashto speakers pronounce the / **q** / sound as the / **k** / sound, the more educated Pashto speakers do differentiate between the two sounds.)

	qalam	ha**q**I**q**at	OtA**q**
Drill:	**q**isa, **q**awm, **q**AzI	mulA**q**At, fu**q**at, ra**q**am	bar**q**, ha**q**, rafI**q**

27. / **kh** / To produce this sound begin to make a regular / **k** / sound but then let the back of your tongue slip by forcing air through that area to create friction and a hissing sound. In the Qandahari dialect this sound is the / **sh** / sound.

	khuza	ri**kh**tyA	U**kh**
Drill:	**kh**u, **kh**Ar, **kh**AyI	lO**kh**Ey, pu**kh**tO, sa**kh**I	sarpO**kh**, wI**kh**

28. / **x** / This sound is similar to the / **kh** / sound, but it is produced further back in the throat, with the back of the tongue resting against the uvula. It is much like the sound produced when men, in particular, clear their throats.

	xOdAy	pO**x**lA	mu**x**
Drill:	**x**Or, **x**ar, **x**wakh	tu**x**urg, rO**x**sat, A**x**Er	trI**x**, mE**x**, tArI**x**

29. / **gh** / This sound is the voiced counterpart of / **x** /, that is, it is made in the same location but it sounds much rougher because it is voiced.

	gharma	a**gh**Ustul	bA**gh**
Drill:	**gh**wA, **gh**wag, **gh**aT	af**gh**An, da**gh**a, Ta**gh**ar	rO**gh**, drO**gh**, dA**gh**

UNIT TWO

(Gender and the " be " Verb)

Unit Two at a Glance:

LESSON ONE: Masculine Singular Nouns and the " be " Verb

LESSON TWO: Demonstrative Pronouns and Masculine Adjectives

LESSON THREE: Masculine Plural Nouns and Adjectives and the " be " Verb

LESSON FOUR: Demonstrative Plural Pronouns and the Verb " to have "

LESSON FIVE: Feminine Singular Nouns and Adjectives and the " be " Verb

LESSON SIX: Feminine Plural Nouns and the Verb " to become "

LESSON ONE

lOmREy lwast

1-A Dialog One: Introductions - *rOgh-baR*

1. A.	**sulAm alEy-kOm!**	Peace be upon you! (hello)
B.	wAlEy-kOm a-sulAm!	And peace be upon you! (hello)
2. A.	**tsunga yE? jOR yE?**	How are you? Are you well?
B.	mErabAnI, khu yum.	Thanks, I'm fine.
3. A.	**zu amrIkanEy yum.**	I'm an American.
4. A.	**zu pukhtO zda kawum.**	I'm learning Pashto.
B.	DEr khu!	Very good!
5. A.	**zmA ham-dUmra zda da.**	This is all I know.
B.	chAy skE?	Would you like to drink tea?
A.	mErabAnI, zu Os zum.	Thanks, I'm going now.
6. A.	**du xOdAy pAmAn!**	May God keep you safe!
B.	pu mux-a dE kha!	May you face only good!

NOTES:

1. Listen to your language helper as he/she repeats the dialog, then try to repeat the pattern sentence or phrase after him at normal speed. Remember to tape the dialogs!

2. Try to focus on learning or memorizing the "A" sentences which stand for you, the (alien) or language learner. "B" stands for (belonger) or the native speaker of Pashto. **Practice the "A" sentences in the dialog first with your teacher and than with at least five other people today!**

* **Note to the teacher:** Repeat each phrase in the dialog three times, then have each of the students repeat each phrase after you. The students should then practice the dialog with each other.

3. The vocabulary for the text immediately follows the dialog, but aim to understand the meaning of the sentence rather than individual words.

4. Both greetings in (1.A. & 1.B.) are from Arabic and are used throughout the Muslim world. Pashto, like most languages influenced by Arabic, contains a large number of Arabic religious words and phrases. The literal meaning behind such phrases is, however, often lost. So while the phrase " **sulAm alEy-kOm** ", "Peace be upon you!" has a beautiful meaning to it, in most daily contexts it simply means "Hello".

5. The word **wAlEy-kOm** consists of two separate words, **wa** (and) and **alEy-kOm** (upon-you), but because of a vowel contraction between the two short **a** vowels they combine to form the long **A** sound.

6. The word **yE** (you) in (2.A.) is often reduced to /**-E**/ in in rapid speech, so the questions could also be transcribed as: **tsunga-E?**, **jOR-E?**. Such contractions are common in spoken Pashto.

7. The question in (5.B) **chAy skE?** "Would you like to drink tea?" is often asked near the close of a conversation that has taken place outside the home. It is considered polite to give an invitation to drink tea as a way to extend the conversation and promote friendship. But unless the offer of hospitality is repeated at least two or three times, the invitation should be turned down since it's only a polite gesture.

8. The word **pAmAn** (6.A.) is actually made up of two words **pu** (in) and **AmAn** (peace, security), but because of a vowel contraction the **u** is omitted in spoken Pashto.

9. The phrase " **du xOdAy pAmAn** " "May God keep you safe!" is said by the person who is leaving. B's response is then to bless A's journey with the phrase " **pu mux-a dE kha** " "May you face only good!". Like the phrase, " **sulAm alEy-kOm** " "Peace be upon you!" (see note 4. above), both of these leave-taking phrases, less literally, may be translated more simply as "Good-bye" or "God-bless".

10. The use of the hyphen /-/ in the English transliteration of Pashto represents the breaks between morphemes, that is, the parts of a word that can be meaningfully broken down. For example, the word "**boys**" contains the root morpheme "**boy**" plus the suffix morpheme /**-s**/ . In the above dialog the word **alEy-kOm** (upon-you) consists of two morphemes. Not all morpheme breaks, however, will be shown in this course, only the significant ones.

1-B Vocabulary for Dialog One

alEy-kOm		[prep-pro]	upon-you
amrIkan-Ey	(m.s),	[n]	an (male) American national
AmAn	(m),	[n]	peace, security
chAy (chEy)	(m),	[n]	tea
da	(f.s),	[3rd pn "be" v]	is

dE	(f, m),	[pos.pro]	your
du		[prep]	of, from
DEr	(m),	[adj, adv]	much, more, very, very much
ham-dUmra	(f.s),	[adj]	this much, all
jOR	(m),	[adj]	healthy, well
khu kha	(m), (f.s)	[adj]	good
lOmREy	(m.s),	[n]	first
lwast (lOst)	(m.s),	[n]	1. lesson 2. reading
mErabAn-I	(f.s),	[n]	kindness, affection
mux	(m),	[n, adv]	1. face 2. front, before
Os		[adv]	now
pukhtO (pukhtU or pushtU)	(f.s),	[n]	Eastern Afghan Pashto
pu		[prep]	in, into, at, by
rOgh-baR	(m),	[n]	1. handshake 2. asking about one's health
sulAm (a-sulAm)	(m),	[n]	peace, greeting, salutation
skul zu chAy **skum**.	(f, m),	[v.t]	to drink I am drinking tea.
tsunga		[q, adv]	how, in what manner
tlul zu Os **zum**.	(f, m),	[v.i]	to go, to leave I am going now.
xOdAy (xOdEy)	(m.s),	[n]	God
yE	(f, m),	[2nd pn "be" v]	you are
zda kawul zu pukhtO **zda kawum**.	(f.s),	[comp.v.t]	to learn, to remember, to study I am studying Pashto.
zmA (zumA)		[pos.pro]	my, mine
zu	(f, m),	[pro]	I

NOTES:

1. Nouns and adjectives are listed by gender, enclosed in parentheses. Note the following abbreviations:

(m)	masculine	**(f)**	feminine
(m.s)	masculine singular	**(f.s)**	feminine singular
(m.p)	masculine plural	**(f.p)**	feminine plural

2. In some cases a noun or an adjective may only have one form for both its singular and plural forms. In such cases the entry will be followed by **(f, m)**. Note the last entry.

3. All entries are also classified grammatically enclosed by brackets. The abbreviations used for the different grammatical parts of speech are as follows:

[adj]	adjective	**[pn]**	person
[adv]	adverb	**[pos]**	possessive
[comp]	compound	**[post]**	postposition
[conj]	conjunction	**[prep]**	preposition
[dem]	demonstrative	**[pro]**	pronoun
[imp]	imperative	**[q]**	question
[n]	noun	**[s]**	singular
[neg]	negative	**[v]**	verb
[obj]	object	**[v.i]**	intransitive verb
[p]	plural	**[v.t]**	transitive verb

4. If there is more than one abbreviation in the brackets, they are separated by a period, a blank space or a comma, e.g., the entry **mux** (face) is followed by **[n, adv]**.

5. The underlined vowels in the above words reveal stress. Most Pashto words are stressed in the final syllable position, e.g., **AmAn** (peace).

6. Many words are pronounced differently even within the dialect chosen for this course. If this is the case for a particular word, we list it's alternate spelling in parenthesis just below the word listed in bold. For example the entry **zmA** (our) is also pronounced as **zumA** in some dialects.

7. All verb entries used in the dialog will be listed in their infinitive forms in the vocabulary section with an example underneath the entry of a sentence in the present tense (see **skul** (to drink) as an example).

8. It would be good to acquaint yourself with the **PASHTO - ENGLISH GLOSSARY** in the back of the book. The nouns and adjectives listed in the glossary show the plural and feminine forms of any given word.

* **Note to the teacher:** Do not make the students use the vocabulary of the dialog in sentences. The vocabulary section at the end of the book will provide opportunities for such practice. This section simply helps the student understand the phrases he is trying to master for conversation.

1-C Pronunciation Drills

1. Contrasting / **t** / with / **d** /.

tam shO.

dam shO.

dA tOd dEy.

dA dOd dEy.

dA dAr dEy.

dA tAr dEy.

2. Contrasting / **E** / with / **I** /.

mAlim ba shE.

mAlim ba shI.

mEna larum.

mIna larum.

wEra mu-kawa.

wIr mu-kawa.

NOTES:

1. The purpose of this section is to help you contrast sounds that are somewhat alike, yet differing in at least one aspect. Most of the contrasting sounds have been put in words which are minimal pairs, i.e., words that differ in one sound only, to accent the difference.

2. While the sounds are presented in the context of a sentence, we have not given you a translation of the sentences. The purpose of this drill is to sharpen your ability to distinguish sounds. The meaning of the sentence is not important at this point.

* **Note to the teacher:** Contrast the two sentences by having the student repeat the sentences in pairs. Then contrast the two words in focus, e.g., **tam** and **dam**.

1-D Singular Subject Pronouns and the " be " Verb

PERSON	PRONOUN		"be" VERB	
1st pn s	**zu**	(I)	**yum**	(I am)
2nd pn s	**tu**	(you)	**yE**	(you are)
3rd pn m.s	**dEy**	(he - near)	**dEy**	(he is)
3rd pn s	**hagha**	(* he - far)	**dEy**	(he is)

NOTES:

1. The above chart presents the first, second, and third person singular subject pronouns in Pashto and their complimentary present tense "be" verb forms. The third person feminine singular pronoun will be introduced in (5-D).

2. While many insist that there is no infinitive form for the "be" verb, the verb **ÓsEdul**, which also means (to live), is sometimes listed in dictionaries as its infinitive form.

3. The pronouns **zu** (I), and **tu** (you) may refer to either gender. In this first lesson, however, we will use it only to refer to male subjects.

4. The pronoun **tu** (you) is used when referring to friends or children, the more formal pronoun will be introduced in (3-D).

5. The third person singular pronoun **dEy** (he - near) is masculine in gender, but the subject pronoun **hagha** (* he - far) may refer to either a male or a female (see 5-D and notes). In determining which of two third person singular pronouns, both meaning "he", is used in a given context the proximity of the speaker is considered. The pronoun **dEy** refers to a person "in the presence" of the speaker, while **hagha** refers to someone who is "absent from his presence".

6. It is not necessary to use the subject pronouns in present tense verbs since the speaker can be identified by verb markers, indicating subject (see 4-F).

7. In some dialects, the masculine singular verb **dEy** (he is) is reduced to **da** in normal conversation. This can be confusing since "be" verb form **da** is also the feminine form of the same verb. The separate forms are maintained because the masculine-feminine distinction is important and must be mastered in the initial stages.

1-E Pronouns Used with Masculine Nouns and the "be" Verb

SUBJECT	PREDICATE		
PRONOUN	**NOUN**	**VERB**	
zu	**amrIkanEy**	**yum.**	I am an (male) American.
zu	**almAnEy**	**yum.**	I am a (male) German.
tu	**zdakawUnkEy**	**yE?**	Are you a (male) student?
tu	**khOwUnkEy**	**yE?**	Are you a (male) teacher?
dEy	**afghAn**	**yE?**	Is he an Afghan?

dEy	**DAktur**	**yE?**	Is he a doctor?
hagha	**shpUn**	**dEy.**	He is a shepherd.
hagha	**pukhtUn**	**dEy.**	He is a Pushtun.

NOTES:

1. In Pashto the basic structure of a sentence with the "be" verb is **subject-complement-verb.** Like English, Pashto begins with a **subject** (noun phrase) followed by the **predicate** (verb phrase). Unlike English, however, the **verb** comes at the end of the sentence and can convey the notion of both person and number and in some cases gender.

2. **Nouns** undergo a number of **inflections** (an alteration of the form of a noun) which are based on two **numbers** (**singular** and **plural**), two **genders** (**masculine** and **feminine**) and two basic **cases** (**direct** and **oblique**). **Note:** Some traditional grammarians recognize as many as eight cases. The **direct case** is also commonly referred to as the absolute case.

3. The focus of this unit is on **nouns** that are in the **direct case**. The direct case of nouns includes the grammatical **subject** (nominative case) and the **direct object** (accusative case) of present tense verbs. In the direct case **nouns** are unmarked, though they still are inflected according to **number** and **gender**. (The **oblique case** is covered in Unit Three.)

4. In this lesson it is important to be able to recognize that all the above nouns are **masculine singular** because they refer to a person who is male in gender. The two most common types of **masculine singular noun endings** are those that end in the diphthong / **-Ey** / and those that end in a **consonant**. Note the following two examples in the box below:

m. s	**DAktur** (doctor)	**khOwUnk-Ey** (teacher)

5. The reason why a word such as **khOwUnk-Ey** (teacher) shows a morpheme break is because the final / **-Ey** / is a **singular suffix marker**. This suffix is declined according to the gender and number of the noun (See the same nouns declined in the masculine plural in 3-E, in the feminine singular 5-E, and the feminine plural in 6-E). On the other hand, those nouns which end in a **consonant** change with the addition of a suffix according to gender and number.

6. **Subject pronouns** are optional since both **person** and **number** are indicated by verb suffixes. Because of this they are often dropped in daily conversation. Learn to say sentences both with and without the subject pronouns.

7. There is no definite article in Pashto like the English word "the", but the number "one" **yaw** is used to convey the idea of indefiniteness.

8. Questions have the same word order as statements, the only difference is a rising intonation at the end of the sentence.

1-F Recognizing Masculine Singular Noun Endings

1. Nouns ending in the suffix / -Ey / are masculine.

zu	**zdakawUnkEy**	**yum.**	I am a (male) student.
dEy	**inglIsEy**	**dEy.**	He is an (male) Englishman.
hagha	**saREy**	**dEy.**	He is a man.

2. Most nouns ending in a **consonant** are masculine.

zu	**plAr**	**yum.**	I am a father.
tu	**haluk**	**yE.**	You are a boy.
hagha	**mAshUm**	**dEy.**	He is a (boy) child.

3. Nouns referring to a profession and ending in / -I / (rare) are masculine.

zu	**qAzI**	**yum.**	I am a (male) judge.
hagha	**mAlI**	**dEy.**	He is a gardener.

4. Nouns ending in / -u / (rare) are masculine.

tu	**nIku**	**yE.**	You are a grandfather.
zu	**tru**	**yum.**	I am an uncle (paternal).

NOTES:

1. The preceding four categories are general guidelines in determining whether a noun is masculine in gender. However, you will find that there are exceptions to the rule, e.g., some feminine nouns also end in a consonant.

2. Besides the word **inglIsEy** (Englishman) the term **angrEz** (English) is also commonly used to refer to someone from England and as a general term which is applied to all foreigners. It also has derogatory connotations, especially if one Afghan refers to another Afghan as such.

1-G Questions with Positive and Negative Replies

tu	**zdakawUnkEy**	**yE?**	Are you a student?
hO,	**zdakawUnkEy**	**yum.**	Yes, I'm a student.
hagha	**farAnsawEy**	**dEy?**	Is he a Frenchman?
na,	**farAnsawEy** **almAnEy**	**nu-dEy,** **dEy.**	No, he's not a Frenchman, he's a German.
tu	**DAktur**	**yE?**	Are you a doctor?
hO,	**DAktur**	**yum.**	Yes, I'm a doctor.
tu	**Ashpaz**	**yE?**	Are you a cook?
na,	**Ashpaz** **mAlI**	**nu-yum,** **yum.**	No, I'm not a cook, I'm a gardener.

NOTES:

1. Unlike English, the Pashto negative verb marker **nu-** (not) precedes rather than follows the "be" verb. For example, **zu Ashpaz nu-yum.** "I am not a cook.".

2. In some dialects, the reply **hO** (yes) is **aw.**

* **Note to the teacher:** Practice making simple questions following the model sentences given above with the words that have been introduced in this lesson.

1-H Exercises for Lesson One

1. The following is a model sentence taken from the dialog. Substitute the correct word in place of the underlined word in the sentence: **zu <u>pukhtO</u> zda kawum.** "I am studying Pashto.". For example, **UrdU** (Urdu). **zu <u>UrdU</u> zda kawum.**

1. **almAnI**	(German)	4. **darI**	(Farsi)
2. **farAnsawI**	(French)	5. **hindI**	(Hindi)
3. **inglIsI**	(English)		

2. Substitute each of the words below for the appropriate word in the sentence: **zu <u>amrIkanEy</u> yum.** "I am an American.". For example, **inglIsEy** (English), **zu <u>inglIsEy</u> yum..**

1. **almAnEy**	3. **zdakawUnkEy**	5. **afghAn**
2. **khOwUnkEy**	4. **nIku**	6. **Ashpaz**

3. Use the correct pronoun to complete the following sentences. For example, _____ **DAktur yum.**, is <u>**zu**</u> **DAktur yum.** "I am a doctor.".

1. _____	**haluk**	**dEy.**	4. _____	**qAzI**	**yE?**
2. _____	**nawkar**	**yE?**	5. _____	**mAshUm**	**dEy.**
3. _____	**almAnEy**	**yum.**	6. _____	**angrEz**	**yum.**

4. Use the correct form of the "be" verb in the following sentences. For example; **zu zdakawUnkEy** _____ **zu zdakawUnkEy <u>yum</u>.** "I am a student.".

1. **dEy**	**almAnEy**	_____.	4. **tu**	**farAnsawEy**	_____.
2. **tu**	**saREy**	_____.	5. **hagha**	**mAll**	_____.
3. **zu**	**khOwUnkEy**	_____.	6. **dEy**	**tru**	_____.

1-I Vocabulary for Lesson One

Try to use each of the words below in a sentence!

afghAn (aOghAn)	(m.s),	[n]	1. a male Afghan 2. Pashto
almAn-Ey	(m.s),	[n]	a male German
almAn-I	(f.s),	[n]	German, the language
Ashpaz	(m.s),	[n]	cook
darI	(f.s),	[n]	Afghan dialect of Persian
dEy	(m.s),	[pro]	he - near (Compare hagha)
dEy	(m.s),	[3rd pn "be" v]	he/it is
DAktur	(m.s),	[n]	doctor
farAnsaw-Ey	(m.s),	[n]	a Frenchman
farAnsaw-I	(f.s),	[n]	French
hagha	(m.s),	[pro]	he - remote (Compare dEy)
haluk	(m.s),	[n]	boy
hind-I	(f.s),	[n]	Hindi
hO (aw)		[adv]	yes, O.K.
inglIs-Ey (angrEz)	(m.s),	[n]	1. an Englishman 2. a foreigner 3. a derogatory title
inglIs-I (angrEz-I)	(f.s),	[n]	English, the language
khOwUnk-Ey	(m.s),	[n]	teacher, instructor, tutor
mAlI	(m.s),	[n]	gardener
mAshUm	(m.s),	[n]	child
na		[adv]	no
nIku	(m.s),	[n]	grandfather
nawkar (nOkar)	(m.s),	[n]	servant
nu-		[neg. v. marker]	not
plAr	(m.s),	[n]	father
pukhtUn	(m),	[n]	Pushtun, Pathan
qAzI	(m.s),	[n]	judge
saR-Ey	(m.s),	[n]	man

shpUn	(m),	[n]	shepherd
tru	(m.s),	[n]	paternal uncle
tu	(f, m),	[pro]	you
UrdU	(f.s),	[n]	Urdu
yE	(f, m),	[2nd pn "be" v]	you are
yum	(f, m),	[1st pn "be" v]	I am
zdakawUnk-Ey	(m.s),	[n]	student
zu	(f, m),	[pro]	I

NOTES:

1. Please note that the present tense verb forms of the "be" verb, **dEy** (he is), **yum** (I am) and **yE** (you are) do not have an infinitive form.

2. Some of the above vocabulary words also have plural and feminine suffixes, these entries with their suffixes can be found in the glossary in the back of the book.

3. The importance of suffixes in Pashto may be illustrated by the word **almAn** which, without a suffix, refers to the country of Germany. When the suffix / **-I** / is added, however, the word **almAn-I** refers to the German language and if the suffix / **-Ey** / is added, the word **almAn-Ey** refers to a male who is a German citizen. Note the examples below:

almAn	(Germany)	**almAn-I**	(German)
farAnsa	(France)	**farAnsa-wI**	(French)
hind	(India)	**hind-I**	(Hindi)

4. The word **zdakawUnkEy** (student) is actually made up of four morphemes **zda-kaw-Unk-Ey**, lit., one (a male) who learns (see 1-A, note 10.).

* **Note to the teacher:** Have each of the students repeat the vocabulary words after you and then assist them in using the words in sentences based on sentence patterns used in this lesson.

LESSON TWO

dwa-yum lwast

2-A Dialog Two: Introductions - *rOgh-baR*

1. A.	**pu xEyr rA-ghlE!**	Welcome! (You came in peace!)
B.	pu xEyr OsE!	May you live in peace!
2. A.	**tsunga yE? sEhat dE khu dEy?**	How are you? How's your health?
B.	sulAmat OsE, tu tsunga yE?	May you be well. How are you?
A.	**du xOdAy fazul dEy, khu yum.**	By the grace of God I'm well.
3. A.	**zmA nUm jAn dEy.**	My name is John.
	DEr U-bakha, stA nUm tsu dEy?	Excuse me, what's your name?
B.	zmA nUm afzal dEy.	My name is Afzal.
4. A.	**tu du kUm zAy yE?**	Where are you from?
B.	zu du afghAnistAn yum.	I'm from Afghanistan.
5. B.	tu du kUm zAy yE?	Where are you from?
A.	**zu du amrIkE yum.**	I'm from America.

NOTES:

1. As pointed out in (1-A note 2.), you should concentrate on learning or memorizing the "*A*" sentences. These sentences are designed to keep you in control of the dialog, an important concept in language learning. Each dialog will contain about four or five new sentences, highlighted in **bold print**, for you to **master and practice outside of class!**

2. While two men are the subjects of the dialog, the dialog could also be between two women without significant grammatical changes (**Compare Dialog Five: A Conversation between Two Women.**). Women using the course may wish to skip ahead and learn that dialog first.

3. While it is customary for westerners to immediately exchange names when meeting someone new, names are not usually exchanged among Afghans until the initial conversation is almost finished, and even then, the question is politely prefixed with the phrase **DEr U-bakha, . . .** (Excuse me, ...). Often names are obtained indirectly through a mutual friend.

2-B Vocabulary for Dialog Two

afghAnistAn	(m.s),	[n]	Afghanistan
amrIk-A	(f.s),	[n]	America
amrIk-E		[pos. case]	
bakh-ul	(f, m),	[v.t]	to pardon, to forgive, to donate
zu haghu **bakh-um.**			I am pardoning him.
U-bakha		[imp.v]	excuse me, pardon me
dwa	(f, m),	[n]	two
dwa-yum	(m),	[n]	second
fazul	(m),	[n]	grace, blessing
kUm		[q, pro]	which
nUm	(m.s),	[n]	name
Os-E	(f, m),	[v]	you live
rA-ghI-E	(f, m),	[v]	you came
sulAm-at	(m),	[adj]	well, healthy, sound, safe
sEhat	(m),	[n]	1. health 2. soundness
stA	(f, m),	[pos.pro]	your
tsu		[q, pro]	what
U- (**wu-**)		[imp.v marker]	imperative mood prefix marker
xEyr	(m),	[n]	peace, good, blessing, charity
zAy	(m),	[n]	1. place, space 2. address

NOTES:

1. Notice that underneath the entry **amrIk-A** (America) its possessive case form **amrIk-E** is also shown. In the dialog this noun was preceded by the preposition **du** (of, from), which causes the final vowel to be inflected from / **-A** / to / **-E** /. Feminine nouns in the possessive case will be more thoroughly explained in Lesson Nine (section 9-D).

2. Note too the use of the hyphen on the word **bakh-ul** "to forgive" indicating two separate morphemes. The first morpheme is the **verb stem** / **bakh-** / and the second morpheme is the **suffix** / **-ul**/, which is attached to the verb stem to create the **infinitive form** of the verb. This word final suffix can be replaced with attached subject markers (see 4-G and notes). For example, a suffix such as the first person singular suffix / **-um** / can be added to the verb stem to produce the word, **bakh-um** "I pardon".

3. In the above vocabulary list the two verbs **Os-E** (you live) and **rA-ghI-E** (you came) both use the second person singular subject marker suffix / **-E** / (see 4-F and notes).

4. When the suffix / **-yum** / is attached to a cardinal number, such as the number **dwa** (two), it changes the number to an ordinal one.

2-C Pronunciation Drills

1. Contrasting / **T** / with / **D** /.

zu TAl larum.

zu DAl larum.

TOl shta.

DOl shta.

halta Tak shO.

dA Dak shO.

2. Contrasting / **a** / with / **A** /.

dA tal dEy.

dA TAl dEy.

dA xar dEy.

dA khAr dEy.

hagha ghar dEy.

hagha ghAr dEy.

* **Note to the teacher:** Contrast the two sentences by having the student repeat the sentences in their pairs. Then contrast the two words in focus, e.g., TAl and DAl.

2-D Demonstrative Pronouns with Masculine Nouns and Adjectives

DEM. PRO.	ADJECTIVE	NOUN	VERB
dA	**lanD**	**pinsul**	**dEy.**
dA	**Ugud**	**qalam**	**dEy.**
dagha	**drUnd**	**mEz**	**dEy.**
dagha	**spuk**	**kitAb**	**dEy.**
hagha	**spIn**	**war**	**dEy.**
hagha	**tOr**	**kAghaz**	**dEy.**

This is a short pencil.
This is a long pen.
This is a heavy table.
This is a light book.
That is a white door.
That is a black paper.

* **Note to the teacher:** Repeat each sentence twice and then interchange nouns that have already been introduced. Don't introduce new vocabulary! Point to items that are close and then point to objects that are further away. Continue to do this until the students comprehend the difference between **dA**, **dagha** and **hagha**.

NOTES:

1. In Pashto, as in English, demonstrative pronouns precede the nouns they refer to. They may refer to people, animals, or things. Each of the three demonstrative pronouns also could mean "it" in the above contexts.

2. In the above sentences the demonstrative pronouns are used with singular nouns, but they may also be used with plural nouns (see 4-D and notes). Unlike English, in Pashto demonstrative pronouns do not change in form when they precede plural nouns.

3. The four demonstrative pronouns reflect the proximity of the object in focus in relation to the speaker. The word **dA** refers to an object near the speaker or in his hand (this), while the word **dagha** refers to something a short distance from the speaker (also translated this). In contrast, **hagha** or **hAgha** refer to something more distant (that).

4. The demonstrative pronoun **hagha** (that) is identical to the third person singular subject pronoun **hagha** (he/she - far) and is only distinguished by the context of a sentence.

5. Demonstratives can also be used as **adjectives**, that is, they can help modify a noun, e.g., **hagha mEz** (that table). The difference between a **demonstrative pronoun** and a **demonstrative adjective** are contrasted respectively with the following examples: (See the following section (2-E) for more examples of demonstrative adjectives.).

hagha drUnd mEz dEy.	That is a heavy table.
hagha mEz drUnd dEy.	That table is heavy.

6. As in English, **adjectives** may either precede or follow the noun they modify or do both.

dagha spIn war dEy.	This is a white door.
dagha war spIn dEy.	This door is white.
dagha ghaT war spIn dEy.	This big door is white.

7. Most adjectives may either be masculine or feminine in gender or singular or plural in number, depending on the gender and number of the noun they modify.

8. Like nouns, the majority of masculine singular adjectives, can be recognized because they end either in a **consonant** or the suffix / -Ey / (See section 2-G for more examples.). Also note the examples in the chart below:

m.s	**stuR-Ey** (tired)	**ghaT** (big)

2-E Demonstrative Adjectives with Masculine Nouns and Adjectives

DEM. ADJ.	NOUN	ADJECTIVE	VERB	
dA	**haluk**	**khu**	**dEy.**	This boy is good.
dA	**kitAb**	**bad**	**dEy.**	This book is bad.
dagha	**tOshak**	**sUr**	**dEy.**	This mattress is red.
dagha	**bAlakht**	**shIn**	**dEy.**	This pillow is green.
hagha	**pusu**	**waRUkEy**	**dEy.**	That sheep is small.
hagha	**spEy**	**ghaT**	**dEy.**	That dog is large.
hAgha	**DAktur**	**pOh**	**dEy.**	That doctor is intelligent.
hAgha	**saREy**	**rOgh**	**dEy.**	That man is healthy.

NOTES:

1. In some dialects the demonstrative adjective **hAgha** (that) is used for emphasis, especially when referring to people, as in **hAgha saREy!** "That man!".

2. In Lesson One it was said that nouns that end in the vowel / **-u** / were masculine singular. This is also true for some adjectives, such as the word **khu** (good). Unlike nouns, however, such adjectives also have feminine suffixes, though its occurrence is rare.

3. The above section also introduces (**non-human**) animate masculine singular nouns (compare 1-E). Nouns, such as animals, are masculine on the basis of their sex. Inanimate nouns, such as book, pen, table, etc., however, are masculine on a arbitrary basis.

4. Some adjectives are made negative with the addition of a prefix **nA-** (un-, in-, dis-), for example:

hAgha DAktur pOh dEy.	That doctor is intelligent.
hAgha DAktur nA-pOh dEy.	That doctor is unintelligent.
hAgha saREy rOgh dEy.	That man is healthy.
hAgha saREy nA-rOgh dEy.	That man is unhealthy.

2-F Subject Pronouns Used with Masculine Adjectives

PRONOUN	ADJECTIVE	VERB	
zu	**stuREy**	**yum.**	I am tired.
hagha	**khkwulEy**	**dEy.**	He is handsome.
tu	**jOR**	**yE?**	Are you well?
hagha	**ghaT**	**dEy.**	That is big.
dEy	**Dangur**	**dEy.**	He is thin.
dA	**drUnd**	**dEy.**	This is heavy.

NOTES:

1. As in English, adjectives may also modify subject pronouns. In the above sentences the gender of the adjectives are masculine because the subject pronouns are assumed to be masculine. The gender of a subject pronoun, of course, can only be known from the context of discourse.

2 If the subject pronouns were either feminine in gender or plural in number then the adjectives would have to be declined accordingly. (Compare the masculine plural forms of the same adjectives in 3-F, the feminine singular forms in 5-F, and the feminine plural forms in 6-F.

2-G Recognizing Masculine Singular Adjectives

1. Adjectives that end in a **consonant** are masculine singular.

dA	**spIn**	**kAghaz**	**dEy.**	This is white paper.
dA	**kAghaz**	**spIn**	**dEy.**	This paper is white.
tu	**pOh**	**DAktur**	**yE.**	You are an intelligent doctor.
hAgha	**pOh**		**nu-dEy.**	He is not intelligent.

dA tOshak ghaT dEy.	This mattress is thick .
hAgha saREy ghaT dEy.	That man is fat.
hagha tOr mOTur ghaT dEy.	That black car is big.
dA tOr spEy dEy.	This is a black dog.
dagha mEz drUnd dEy.	This desk is heavy.
dA shIn bAlakht drUnd dEy.	This green pillow is heavy.
dA sUr gwul dEy.	This is a red flower.
dagha sUr tOshak spuk dEy.	This red mattress is light.
hagha pusu tOr aw spIn dEy.	This sheep is black and white.
dA ghaT aw drUnd mEz dEy.	This is a large heavy table.

2. Adjectives that end in / -Ey / are masculine singular.

hagha spEy narEy dEy.	That dog is thin.
hagha narEy spEy dEy.	That is a thin dog.
hagha khkwulEy dEy.	He is handsome.
dA khkwulEy As dEy.	This is a beautiful horse.
hAgha haluk waRUkEy dEy.	That boy is small.
dA waRUkEy qalam shIn dEy.	This small pen is blue.
zu DEr wugEy yum.	I am very hungry.
hAgha saREy wugEy dEy.	That man is hungry.

NOTES:

1. Unlike English, when using two consecutive adjectives to describe a noun in Pashto, the conjunctive **aw** (and) is always inserted between the two adjectives. For example:

dA ghaT aw drUnd mEz dEy.	This is a large heavy table.

2. When the intensifier **DEr** (much, very) is used, it immediately precedes the adjective. It can be used with most adjectives and it may be either masculine or feminine in gender.

3. Most inanimate masculine singular nouns end in a **consonant**, but animate (non-human) masculine singular nouns may end in either a **consonant** or / **-Ey** /, the later being a masculine singular suffix. Note the examples in the chart below:

	HUMAN	NON-HUMAN	INANIMATE
m.s	**haluk** (boy)	**mOgak** (mouse)	**kitAb** (book)
	saR-Ey (man)	**sp-Ey** (dog)	

2-H Questions and Answers with Adjectives

tu stuREy yE?	Are you tired?
na, DEr stuREy nu-yum.	No, I'm not very tired.
dA ghaT kitAb dEy?	Is this a big book?
hO, dA ghaT kitAb dEy.	Yes, this is a big book.
tu tugEy yE?	Are you thirsty?
hO, zu DEr tugEy yum.	Yes, I am very thirsty.
hagha mOTur tsu rang dEy?	What color is that car?
hagha spIn aw sUr dEy.	It's white and red.

dagha mEz drUnd dEy?	Is this table heavy?
na, dagha mEz drUnd nu-dEy, spuk dEy.	No, this table is not heavy, it is light.

* **Note to the teacher:** Practice the above exercise with a number of different masculine objects, preferably with objects that are in the class room.

2-I The Question Words *tsu* (what) and *tsunga* (what kind, how)

dagha <u>tsu</u> (shEy) dEy?	<u>What</u> (thing) is this?
dagha <u>qalam</u> dEy.	This is a <u>pen</u>.
dagha qalam <u>tsunga</u> dEy?	<u>What kind</u> of pen is it?
dagha <u>khu</u> qalam dEy.	It is a <u>good</u> pen.

hagha <u>tsu</u> (shEy) dEy?	<u>What</u> (thing) is that?
hagha <u>spEy</u> dEy.	That is a <u>dog</u>.
hagha spEy <u>tsunga</u> dEy?	<u>What kind</u> of dog is it?
hagha <u>bad</u> spEy dEy.	It is a <u>bad</u> dog.

hagha <u>tsu</u> (shEy) dEy?	<u>What</u> (thing) is that?
hagha <u>mOTur</u> dEy.	That is a <u>car</u>.
hagha mOTur <u>tsunga</u> dEy?	<u>What kind</u> of car is it?
hagha mOTur DEr <u>xarAb</u> dEy.	That car is very <u>bad</u>.

NOTES:

1. The question word **tsunga** (how, what kind) in the above context refers to the quality of an object.

* **Note to the teacher:** Using different masculine objects in the classroom, have the students practice asking and answering questions with each other using the above pattern.

2-J Exercises for Lesson Two

1. Use the correct form of the verb (to be) in the following sentences. For example, **zu mAIl _____.** is **zu mAIl yum.** "I am a gardener.".

1. **dagha mEz drUnd _____.**	6. **dA qalam tOr nu- _____.**
2. **hagha pusu ghaT _____.**	7. **dEy DEr pOh saREy _____.**
3. **dA gwul khkwulEy _____.**	8. **zu DEr tugEy nu- _____.**
4. **tu DEr stuREy _____.**	9. **tu DEr khu Ashpaz _____.**
5. **zu DEr nA-rOgh _____.**	10. **stA nUm tsu _____.**

2. Use the correct personal or demonstrative pronoun to complete the following sentences. For example, _____ **saR-Ey dEy.** **is** **dEy saREy dEy.** "He is a man.".

1. _____ **wugEy nu- yum.**	6. _____ **mEz Ugud dEy.**
2. _____ **khu saREy yE.**	7. _____ **amrIkanEy nu- yum.**
3. _____ **tOr kitAb nu- dEy.**	8. _____ **tsunga yE?**
4. _____ **nA-rOgh yE?**	9. _____ **du almAn dEy.**
5. _____ **DEr stuREy yum.**	10. _____ **rOgh aw jOR yum.**

3. By pointing to different objects in the classroom or different colored sheets of paper practice distinguishing the different colors listed below by answering the following question: **dA tsu rang dEy?** "What color is this?".

1. shIn **2. spIn** **3. tOr** **4. sUr**

4. In response to the question **tu du kUm zAy yE?** "Where are you from?" replace the words given below for the underlined word in the sentence: **zu du afghAnistAn yum.** "I am from Afghanistan". For example, **amrIkE**, **zu du amrIkE yum.**.

1. **swIs**	(Switzerland)	3. **pAkistAn**	(Pakistan)
2. **almAn**	(West Germany)	4. **inglistAn**	(England)

5. Practice asking others the questions: **tu du kUm zAy yE?** "Where are you from?" and **stA nUm tsu dEy?** "What is your name?".

2-K Vocabulary for Lesson Two

Try to make sentences from the following words!

almAn	(m.s),	[n]	West Germany
aw		[con]	and
As	(m.s),	[n]	horse
bad	(m),	[adj]	bad, of poor quality, faulty
bAlakht	(m.s),	[n]	pillow
dagha	(f, m),	[dem.pro]	this, it
dA	(f, m),	[dem.pro]	this, it
drUnd	(m.s),	[adj]	1. heavy, weighty 2. esteemed, honorable
Dangur	(m.s),	[adj]	thin, skinny
gwul	(m.s),	[n]	flower, rose
ghaT	(m),	[adj]	big, large, fat
hagha	(f, m),	[dem.pro]	that, it
hAgha	(f, m),	[dem.pro]	that
inglistAn	(m.s),	[n]	England
kAghaz	(m.s),	[n]	paper
kitAb	(m.s),	[n]	book
khkwul-Ey	(m.s),	[adj]	handsome, beautiful, pretty
lanD	(m),	[adj]	short
mEz	(m.s),	[n]	table, desk

mOgak	(m.s),	[n]	mouse
mOTur	(m.s),	[n]	car, motor, truck, automobile
nar-Ey	(m.s),	[adj]	thin, mild
nA-pOh	(m),	[adj]	ignorant, foolish
nA-rOgh	(m),	[adj]	sick, unhealthy, ill, diseased
pAkistAn	(m.s),	[n]	Pakistan
pinsul	(m.s),	[n]	pencil
pOh	(m),	[adj]	1. wise, knowledgeable 2. learned, scholar
pusu	(m),	[n]	sheep
qalam	(m.s),	[n]	pen
rang	(m.s),	[n]	color
rOgh	(m.s),	[adj]	1. healthy, well 2. made, finished
sp-Ey	(m.s),	[n]	1. dog 2. mean, a derogatory term
spIn	(m),	[adj]	white
spuk	(m),	[adj]	1. light 2. dishonorable
stuR-Ey	(m.s),	[adj]	tired, exhausted, weary, fatigued
sUr	(m),	[adj]	1. red 2. hot, scorching
swIs	(m.s),	[n]	Switzerland
sh-Ey	(m.s),	[n]	thing, object
shIn	(m),	[adj]	green, blue
tsu		[q, pro]	what
tsunga		[q, pro]	how, in what manner, what kind
tOr	(m),	[adj]	black
tOshak	(m.s),	[n]	mattress
tug-Ey	(m.s),	[adj]	thirsty
Ugud (Ugd)	(m),	[adj]	long
war	(m.s),	[n]	door
waRUk-Ey	(m.s),	[adj, n]	1. small, little 2. child 3. boy
wug-Ey	(m.s),	[adj]	hungry
xarAb	(m),	[adj]	bad, spoiled, ruined, decayed

NOTES:

1. The suffix / **-istAn** / means "the place of ", so **afghAn-istAn** literally means "place of the Afghan". Similarly, the word **pAk-istAn** is "place of the pure", **pAk** meaning "clean or pure".

LESSON THREE

drE-yum lwast

3-A Dialog Three: Shopping

1. A.	**stuREy mu-shE!**	May you not be tired!
B.	xwAr mu-shE!	May you not become poor.
2. A.	**tsu hAl dEy?**	How are things?
B.	mErabAnI, khu yum.	Thanks, I'm fine.
	tAsO tsunga yEy? takRa yEy?	How are you? Are you healthy?
3. A.	du xOdAy fazul dEy, khu yum.	By the grace of God I'm well.
4. A.	**dA tsu dI?**	What are these?
B.	dA pyAz dI.	These are onions.
5. A.	**kIlO pu tsO dI?**	How much are they a kilo?
B.	kIlO pu pInzu rUpuy dI.	They are five rupees a kilo.
6. A.	**DEr grAn dI,**	They are very expensive,
	lug yE arzAn rA-ka!	give them to me a little cheaper!
B.	xEyr dEy, tsalOr rUpuy rA-ka!	Okay, give me four rupees.
7. A.	**sama da, yaw kIlO wu-tala.**	That's fine, weigh a kilo (of them).
B.	nOr tsu shEy ghwARE?	Do you want anything else?
8. A.	mErabAnI, du xOdAy pAmAn.	Thanks, good-bye.
B.	pu muxa dE kha.	Good-bye

* **Note to the teacher and students:** Practice the above dialog by bringing the following vegetables to class and and setting up a vegetable market: **pyAz** (onions), **bAnjAn** (eggplant), **TamATur** or **rUmI** (tomatoes), **AlU** (potatoes) and **mruch** (peppers). Practice substituting the different vegetables in the dialog. Let one student play the part of the shopper and another the vegetable salesman. **In this market or bazar nothing costs more than 10 rupees** (See the vocabulary lists below for the numbers one through ten.).

NOTES:

1. In this lesson we will be introducing the plural pronouns. The 2nd person plural pronoun **tAsO** (you) is also used when talking to an unfamiliar person or someone who has higher rank, age or status (see 3-D note 4.). The "be" verb counterpart **yEy** (you are) is also introduced in the dialog.

2. In the above dialog the **imperative mood** is used in the verb and **wu-tala** "(You) weigh it!". The imperative mood is more fully addressed in Lesson Thirteen, but it is helpful at this point to know that the prefix / **wu-** / signals a command. The final / **-a** / suffix is the 2nd person singular ending in the imperative mood. Similarly, the prefix / **mu-** / is used in the imperative mood to mean "don't" as in the word **mu-shE** " you don't be".

3. In the preceding dialog the verb **rA-ka!** (lit., "You give me!") contains two morphemes, the verbal prefix / **rA-** / (to me, to us) and the verb **kawul** (to do). When this prefix and verb are combined they form the verb "to give me/us". Unlike English, when using the verb "give" in Pashto, one must specify to whom the giving of an object is directed towards. In this case the direction of the giving is toward the speaker (see 11-D and notes.).

4. The word **yE** (he/she/it/them) in sentence (6.A.), **lug yE arzAn rA-ka!** "Give them to me a bit cheaper." is a referential noun [ref.n], that is, it refers to something or someone who has already been mentioned in the context of a conversation.

5. Focus on learning the questions in the above dialog, remember they are made by raising intonations at the end of the sentence.

6. Note the following list of numbers one through ten:

yaw	one	**shpag**	six
dwa	two	**wu**	seven
drE	three	**atu**	eight
tsalOr	four	**nuhu**	nine
pInzu	five	**las**	ten

3-B Vocabulary for Dialog Three

arzAn	(m),	[adj]	cheap, inexpensive
atu	(m),	[n]	eight
AlU	(m),	[n]	potato
bAnjAn (tOr bAnjAn)	(m),	[n]	eggplant
bAzAr	(m.s),	[n]	bazar, market
dI	(f, m),	[3rd pn "be" v]	these/those/they are
drE	(m),	[n]	three
drE-yum	(m),	[n]	third

grAn	(m),	[adj]	1. expensive, costly 2. dear
ghOkhtul		[v.t]	to want, to ask, to request
nOr tsu shEy **ghwARE**?			Do you want anything else?
hAl	(m.s),	[n]	condition (of health), state, mood
kIlO	(m.s.),	[n]	1,000 grams
las	(m),	[n]	ten
lug	(m),	[adj]	little, less, few, a few
mu-		[neg imp.v marker]	don't
mu-shE		[imp.v]	you don't be
mruch	(m),	[n]	pepper
nuhu (nu)	(m),	[n]	nine
nOr	(m),	[n]	1. more 2. other
pInzu	(m),	[n]	five
pu tsO		[prep q]	how much
pyAz	(m),	[n]	onion, bulb (bot.)
rA-		[1st pn. pro]	to me, to us
rA-kaw-ul	(f, m),	[v.t]	to give me
rA-ka		[imp.v]	give me
rUpuy	(f),	[n]	rupee (Pakistani monetary unit)
sam	(m),	[adj]	1. right, correct 2. straight
sama	(f.s)		
sru bAnjAn (rUmI)	(m),	[n]	tomato
shpag	(m),	[n]	six
tsalOr	(m),	[n]	four
tsO		[q, adj]	how much, how many, several
takRa	(f, m),	[adj]	1. strong, energetic, healthy 2. skillful
tAsO	(f, m),	[pro]	you
tal-ul	(f, m),	[v.t]	to weigh
wu-tala		[imp.v]	weigh it
TamATur	(m),	[n]	tomato
wu	(m),	[n]	seven
xwAr	(m),	[adj]	poor, thin, despised, downcast
yaw	(m),	[n, indef.art]	1. one 2. a, an
yE	(f, m),	[ref.n]	1. he/she/they/it 2. him/her/them
yEy (yuy)	(f, m),	[2nd pn "be" v]	you are (plural)

3-C Pronunciation Drills

1. Contrasting / **r** / and / **R** /.

dA sUr dEy.

dA sOR dEy.

hagha waR dEy.

hagha war dEy.

zu laRam larum.

dA zOR saREy zOr larI.

2. Contrasting / **i** / and / **I** /.

dA binA shwa.

dA bInA shwa.

dOy imAm larI.

dOy ImAn larI.

sin yE kOchnEy dEy.

sInd yE kOchnEy dEy.

3-D Plural Subject Pronouns and the "be" Verb

PERSON	PRONOUN	"be" VERB
1st pn p	**mUng** (we)	**yU** (we are)
2nd pn p	**tAsO** (you)	**yEy** (you are)
3rd pn p	**dOy** (they)	**dI** (they are)
3rd pn p	**haghOy** (they)	**dI** (they are)

NOTES:

1. The above chart presents the first, second, and third person plural pronouns and their complimentary present tense "be" verb forms.

2. None of the above pronouns indicate gender, that is, the subject pronoun could refer to someone who is either male or female.

3. Like the singular subject pronouns, the plural pronouns in present tense sentences are optional since the speaker can be identified by the verb endings (see 4-F and notes).

4. In the Qandahari dialect a special form of the "be" verb **yast** (you are) is used instead of **yEy**.

5. The second person plural pronoun **tAsO** (you - plural) is normally used when one is addressing a group of people, but in certain situations it is also appropriate to use for just one person. In the latter case, it is used when addressing a person who is unfamiliar to the speaker or one whose status, age or rank is greater than the speaker.

6. The choice between **dOy** and **haghOy**, both meaning (they), is determined by the speaker on the basis the proximity of the people he is referring to in relation to himself/herself. To be more specific, if the people he is referring to are **present** or near by, he will use the word **dOy**, and if they **absent** from the speaker's presence, he will use the pronoun **haghOy**.

3-E Masculine Plural Nouns and the "be" Verb

PRONOUN	NOUN	VERB	
mUng	**amrIkanI**	**yU.**	We are (male) Americans.
mUng	**almAnI**	**yU.**	We are (male) Germans.
tAsO	**zdakawUnkI**	**yEy?**	Are you (male) students?
tAsO	**khOwUnkI**	**yEy?**	Are you (male) teachers?
dOy	**afghAnAn**	**dI?**	Are they (male) Afghans?
dOy	**DAkturAn**	**dI?**	Are they (male) doctors?
haghOy	**shpAnu**	**dI.**	They are (male) shepherds.
haghOy	**pukhtAnu**	**dI.**	They are (male) Pushtuns.

NOTES:

1. While there appears to be several plural suffix endings for masculine animate (human) nouns in Pashto (underlined in the above box), the two most common plural suffixes are those that end in **/ -I /** or **/ -An /**. Note in the paradigm below how the two model masculine singular nouns (see 1-E and notes) are declined in the masculine plural:

	ANIMATE (HUMAN) NOUNS	
m. s	**DAktur** (doctor)	**khOwUnk-Ey** (teacher)
m. p	**DAktur-An** (doctors)	**khOwUnk-I** (teachers)

2. An internal change in vowels occurs in a few words in Pashto when the / **-u** / suffix is added, for example, the / **-U-** / vowel in **pukhtUn** (Pushtun) changes to / **-A-** / as shown in the paradigm below. Such words have parallel examples in English, for example, the word foot -> feet. This change also occurs in some adjectives as indicated in the box below:

	ANIMATE HUMAN NOUNS		ADJECTIVES	
m. s	**pukhtUn**	(Pushtun)	**drUnd**	(heavy)
m. p	**pukhtAn-u**	(Pushtuns)	**drAN-u**	(heavy)

3-F Masculine Plural Adjectives

PRONOUN	ADJECTIVE	VERB	
mUng	stuRI	yU.	We are tired.
haghOy	khkwulI	dI.	They are beautiful.
tAsO	jOR	yEy?	Are you well?
hagha	ghaT	dI.	Those are big.
dOy	Dangur	dI.	They are thin.
dA	drAnu	dI.	These are heavy.

NOTES:

1. Generally speaking, masculine plural adjectives that end in either a word final **consonant** or in the final vowel / **-u** / **remain unchanged** in their plural forms. And like masculine nouns, those adjectives that end in the diphthong / **-Ey** / are declined to / **-I** / for their plural forms. Compare the singular and plural forms of our two model adjectives in the box below:

m. s	**stuR-Ey**	(tired)	**ghaT**	(big)
m. p	**stuR-I**	(tired)	**ghaT**	(big)

3-G Changing Masculine Singular Nouns to their Plural Forms

The subjects in all of the following sentences are male.

1. Masculine singular nouns and adjectives ending in the suffix / **-Ey** / end in / **-I** / in their plural forms.

zu	**bahranEy**	**zdakawUnkEy**	**yum.**	I am a foreign student.
mUng	**bahranI**	**zdakawUnkI**	**yU.**	We are foreign students.
tu		**tugEy**	**nu-yE?**	Aren't you thirsty?
tAsO		**tugI**	**nu-yEy?**	Aren't you thirsty?
dEy	**baryAlEy**	**saREy**	**dEy.**	He is a successful man.
dOy	**baryAlI**	**saRI**	**dI.**	They are successful men.

2. Most masculine singular **animate nouns** ending in a **consonant** become plural with the addition of the suffix / **-An** /, but masculine singular **adjectives** ending in a **consonant** usually remain unchanged.

hagha	**mashhUr**	**DAktur**	**dEy.**	He is a famous doctor.
haghOy	**mashhUr**	**DAkturAn**	**dI.**	They are famous doctors.
tu	**klak**	**musulmAn**	**yE?**	Are you a strong Muslim?
tAsO	**klak**	**musulmAnAn**	**yEy?**	Are you strong Muslims?
dEy	**shtamun**	**maluk**	**dEy.**	He is a rich tribal leader.
haghOy	**shtamun**	**malukAn**	**dI.**	They are rich tribal leaders.

3. Masculine singular animate nouns ending in the vowel / **-A** / take the plural suffix / **-yAn** /. Similarly, nouns ending in the vowel / **-I** / change to the consonant / **y** / when the suffix / **-An** / is added..

tu	**khu**	**ashnA**	**yE.**	You are a good friend.
tAsO	**khu**	**ashnAyAn**	**yEy.**	You are good friends.
hagha	**mOlA**	**ghaT**	**dEy.**	That mullah is fat.
hagha	**mOlAyAn**	**ghaT**	**dI.**	Those mullahs are fat.
hagha	**sust**	**IsawI**	**dEy.**	He is a weak Christian.
haghOy	**sust**	**IsawyAn**	**dI.**	They are weak Christians.
dEy	**nA-pOh**	**qAzI**	**nu-dEy.**	He is not an ignorant judge.
dOy	**nA-pOh**	**qAzyAn**	**nu-dI.**	They are not ignorant judges.

4. When the / **-u** / plural suffix is added to certain masculine singular nouns and adjectives, the vowels / **-O-** / and / **-U-** / change to the vowel / **-A-** / when followed by either a nasal or a retroflexed consonant.

dEy	**kUN**	**pukhtUn**	**dEy.**	He is a deaf Pushtun.
dOy	**kANu**	**pukhtAnu**	**dI.**	They are deaf Pushtuns.
hagha	**zOR**	**shpUn**	**dEy.**	He is an old shepherd.
haghOy	**zARu**	**shpAnu**	**dI.**	They are old shepherds.
dEy	**drUnd** [1]	**mElma** [2]	**dEy.**	He is an honorable guest.
dOy	**drAnu**	**mElmAnu**	**dI.**	They are honorable guests.

NOTES:

1. The adjective **drUnd** more literally means (heavy), but in the colloquial sense, it refers to a person who is "big" in the sense of being important, honorable, or highly esteemed.

2. In the final example, there is reason to believe that the noun **mElma** (guest) originally contained a final consonant / **-n** /, but was dropped with the passage of time (Note its plural form.).

5. Most masculine singular nouns that refer to male family members take the suffix /**-Una** / for their plural forms. Adjectives that end in either the vowel / **-u** /, or / **-a** / however, remain unchanged for their plural forms.

zmA	**tru**	**DEr**	**xapa**	**dEy!**	My uncle is very upset!
zmA	**trUna**	**DEr**	**xapa**	**dI!**	My uncles are very upset!
hagha	**khu**	**plAr**		**dEy.**	He is a good father.
haghOy	**khu**	**plarUna**		**dI.**	They are good fathers.
stA	**wrOr**	**DEr**	**takRa**	**dEy!**	Your brother is very strong!
stA	**wrUna**	**DEr**	**takRa**	**dI.**	Your brothers are very strong.

NOTES:

1. There are five common ways, as demonstrated in this section, for declining **masculine singular (human) animate nouns** into their plural masculine forms. Singular inanimate nouns and (non-human) animate nouns will be covered in Lesson Four, section (4-E).

2. At first, the inflections that occur may seem complex, but consider a sampling of English plurals: dog -> dogs; box -> boxes; ox -> oxen; child -> children; and foot -> feet.

3. In the final example, changes occur in the "**root noun**" when the suffix / -**Una** / is added. In the word **tru** (uncle), for example, the final vowel / **u** / is completely assimilated and in the word **wrOr** (brother) the / **Or** / is completely dropped.

4. Normally adjectives that end with the vowel / **-a** / are considered feminine (see 5-F and notes), but there are a limited number of exceptions to this rule, for example, the adjectives **takRa** (strong) and **xapa** (upset, mad). Such adjectives are not inflected for either number or gender.

3-H The Question *chErta* (where) and the Adverbs *dulta* (here) and *halta* (there)

stA	**pinsul**	**chErta**	**dEy?**	Where is your pencil?
zmA	**pinsul**	**halta**	**dEy.**	My pencil is there.
stA	**kitAb**	**chErta**	**dEy?**	Where is your book?
zmA	**kitAb**	**dulta**	**dEy.**	My book is here.
stA	**kOr**	**chErta**	**dEy?**	Where is your house?
zmA	**kOr**	**halta**	**dEy.**	My house is there.
stA	**mAshUmAn**	**chErta**	**dI?**	Where are your children?
zmA	**mAshUmAn**	**halta**	**dI.**	My children are over there.
stA	**plAr**	**chErta**	**dEy?**	Where is your father?
zmA	**plAr**	**dulta**	**dEy.**	My father is here.
stA	**wrOr**	**dulta**	**dEy?**	Is your brother here?
na,		**dulta**	**nu-dEy.**	No, he is not here.

NOTES:

Although the possessive pronouns are not formally introduced until Lesson Seven (7-D & 7-E), it will be helpful at this point in the course for the students to have a working knowledge of the two pronouns **zmA** (my) and **stA** (your) (also introduced in 2-A).

2. The question word **chErta** (where), as well as the two adverbs **dulta** (here) and **halta** (there), follow the noun, but precede the verb, in Pashto syntax.

* **Note to the teacher:** Using the above pattern continue the drill by asking the students to identify objects in the classroom as being "here" or "there" in relation to themselves.

3-I Comprehension Drill 1: Recognizing the Numbers One to Ten

Listen to your teacher say each of the following commands. Do **not** repeat after your teacher, **listen and obey only**, this is suppose to be fun!

yawa [1] gwuta	khkAra ka!	Show	**one**	finger!
dwE [2] gwutE	khkAra ka!	Show	**two**	fingers!
drE gwutE	khkAra ka!	Show	**three**	fingers!
tsalOr gwutE	khkAra ka!	Show	**four**	fingers!
pInzu gwutE	khkAra ka!	Show	**five**	fingers!
shpag gwutE	khkAra ka!	Show	**six**	fingers!
wu gwutE	khkAra ka!	Show	**seven**	fingers!
atu gwutE	khkAra ka!	Show	**eight**	fingers!
nuhu gwutE	khkAra ka!	Show	**nine**	fingers!
las gwutE	khKAra ka!	Show	**ten**	fingers!

NOTES:

1. The cardinal number **yawa** (one) is in the feminine gender because the word **gwuta** (finger) is feminine singular (see 5-F).

2. The plural form for the word "finger" in Pashto is **gwutE** (fingers). This change is explained in detail in Lesson Six, section (6-F). In the same manner, **dwE** (two) is the feminine plural form of **dwa**.

* **Note to the teacher.** The students need not repeat each of the above sentences. Rather give the command, e.g., "Show three fingers!", and have the students do the actions. First give the numbers in order and then mix them up and give the commands as fast as possible.

3-J Exercises for Lesson Three

1. Substitute the words below for the underlined word in the sentence: **pyAz kIlO pu tsO dI?** "How much are onions a kilo?".

   1. **bAnjAn** 2. **TamATur** 3. **mruch** 4. **AIU**

2. Now in response to the above question replace the numbers below for the appropriate place in the sentence: **kIlO pu <u>pInzu</u> rUpuy dI?** "They are five rupees a kilo.".

1. **yaw**	2. **dwa**	3. **drE**	4. **tsalOr**	5. **pInzu**
6. **shpag**	7. **wu**	8. **atu**	9. **nuhu**	10. **las**

3. Using the above numbers substitute them in the appropriate place in the sentence: **<u>yaw</u> kIlO wu-tala!** "Weigh one kilo.".

4. Make each of the following sentences plural. For example; **zu takRa DAktur yum.** "I am a doctor." becomes **mUng takRa DAkturAn yU.** "We are doctors.".

1.	**tu**	**pOh**	**khOwUnkEy**	**yE.**	6.	**zu**	**pukhtUn**		**yum.**
2.	**hagha**	**waRUkEy**	**mAshUm**	**dEy.**	7.	**dEy**	**khu**	**ashnA**	**dEy.**
3.	**zu**	**klak**	**IsawI**	**yum.**	8.	**zu**	**wugEy**		**yum.**
4.	**dEy**	**baryAlEy**	**saREy**	**dEy.**	9.	**hagha**	**khkwulEy**		**dEy.**
5.	**tu**	**DEr**	**stuREy**	**yE?**	10.	**tu**	**takRa**	**shpUn**	**yE?**

5. Use the correct form of the present tense of the verb (to be) in each of the following sentences. For example, **dA mEz** _____ **.** is **dA mEz <u>dEy</u>.** "This is a table.".

1.	**zu**	**pukhtUn**	_____ .	7.	**dOy**	**khOwUnkI**	_____ .
2.	**mUng**	**mElmAnu**	_____ .	8.	**tAsO**	**almAnI**	_____ .
3.	**tAsO**	**stuRI**	_____ .	9.	**mUng**	**shpAnu**	_____ .
4.	**hagha**	**maluk**	_____ .	10.	**haghOy**	**qAzyAn**	_____ .
5.	**tu**	**IsawI**	_____ ?	11.	**mUng**	**saRI**	_____ .
6.	**mUng**	**tugI**	_____ .	12.	**dOy**	**halukAn**	_____ .

6. **Multiple Substitution:** Use the words below to change the following sentence: **zu DAktur yum.** "I am a doctor.". For example, if the first word was **tAsO** (you) the sentence would change in the following ways: **tAsO DAkturAn yEy** "You are a doctor.". If however, the substitution word was a noun, e.g. , **zdakawUnkEy** (teacher), the sentence would change to **zu zdakawUnkEy yum.** "I am a teacher.".

1. **farAnsawEy**	6. **mUng**	11. **baryAlEy**
2. **tAsO**	7. **pukhtAnu**	12. **dEy**
3. **stuRI**	8. **tu**	13. **mashhUr**
4. **dOy**	9. **IsawI**	14. **shpUn**
5. **musulmAnAn**	10. **hagha**	15. **mUng**

3-K Vocabulary for Lesson Three

Try to use each of the words below in a sentence!

ashnA	/-yAn	(m),	[n]	friend, companion, acquaintance
bahran-Ey	/-I	(m),	[adj]	1. foreigner 2. foreign
baryAl-Ey	/-I	(m),	[adj]	successful, victorious
chErta (chErI)			[q, adv]	where
dI			[3rd pn "be" v]	these/those/they are
dOy (dUy)		(f, m),	[pro]	they - near (see haghOy)
dulta			[adv]	here
gwut-a	/-E	(f),	[n]	1. finger, toe 2. ring
haghOy (haghUy)		(f, m),	[pro]	they - remote (see dOy)
halta			[adv]	there
Isaw-I (Isaw-Ey	/-yAn /-I)	(m),	[n]	1. Christian 2. A.D.
klak		(m),	[adj]	1. hard, firm, solid 2. staunch
kOr	/-Una	(m),	[n]	house, home
k-UN	/-ANu	(m),	[adj]	deaf

maluk	/-An	(m),	[n]	chieftain, head of the village, tribal leader
mashhUr		(m),	[adj]	famous, renowned, popular, well-known
mElm-a	/-Anu	(m),	[n]	guest
mOlA	/-yAn	(m),	[n]	mullah, Muslim priest
musulmAn	/-An	(m),	[n]	Muslim
mUng		(f, m),	[pro]	we
sust		(m),	[adj]	1. feeble, weak 2. loose 3. lazy 4. impotent
shtamun		(m),	[adj]	rich, wealthy, well-to-do
tAsO		(f, m),	[pro]	you (plural)
wr-Or	/-Una	(m),	[n]	brother
xapa (xafa)		(f, m),	[adj]	upset, angry, mad
yEy		(f, m),	[2nd pn "be" v]	you are
yU		(f, m),	[1st pn "be" v]	we are
z-OR	/-ARu	(m),	[adj]	old

NOTES:

1. In this lesson masculine plural suffixes will be listed to the right of each new vocabulary item. The masculine singular form of the noun or adjective is listed first with the plural suffix immediately following the word separated by a slash mark and a hyphen. For example, **maluk /-An** .

LESSON FOUR

tsalOr-um lwast

4-A Dialog Four: Learning to Ask Questions

1. A.	**tsOk kitAb larI?**	Who has a book?
B.	zu kitAb larum.	I have a book.
2. A.	**tsO kitAbUna larE?**	How many books do you have?
B.	dwa kitAbUna larum.	I have two books.
3. A.	**stA kitAbUna chErta dI?**	Where are your books?
B.	zmA kitAbUna pu mEz bAndE dI.	My books are on the table.
4. A.	**pOh nu-shOm, lug yE wrO wu-wAya!**	I didn't understand, say it slowly.
B.	zmA kitAbUna pu mEz bAndE dI.	My books are on the table.
5. A.	**tu qalam ham larE?**	Do you also have a pen?
B.	hO, yaw qalam ham larum.	Yes, I also have one pen.
6. A.	**stA qalam chErta dEy?**	Where is your pen?
B.	zmA qalam tur kitAb lAndE dEy.	My pen is under the book.
7. A.	**zmA pu xaburO pOh-EgE?**	Do you understand me?
B.	hO, stA pu xaburO bilkOl pOh-Egum.	Yes, I understand you perfectly.

NOTES:

1. In this lesson the plural forms of **inanimate** objects are introduced. One of the plural suffixes for inanimate objects used in the above dialog is seen in the word **kitAb-Una** (books) (see also 4-D and notes).

2. Another grammatical topic which is introduced in this lesson is **subject markers** or attached pronouns that are suffixed to verbs. Contrast the endings on the verbs taken from the dialog above: **lar-E** "you have" and **lar-um** "I have"; and **pOh-Eg-E** "you understand" and **pOh-Eg-um** "I understand". For more on subject makers see section (4-F) and notes.

3. In the preceding dialog the adjective **pOh** (wise, knowing) is made into a passive compound verb by combining it with the verb **kEdul** (to become) producing the verb **pOh-Edul** (lit., "to become knowing" or "to understand"). The initial / **k**- / is dropped from the verb **kEdul** because it follows the consonant / **h** / in the word **pOh** . In the text the two words; **pOh-EgE** "you understand" and **pOh-Egum** "I understand" are present tense verb forms of the verb **pOh-Edul** (See 12-E for other adjectives combined with the verb **kEdul**.).

4. The above dialog also introduces us to a simple past tense form of the verb **kEdul** , viz., in the word **shOm** "I became" (see 17-E and notes). This is used once again as a compound passive verb with the adjective **pOh** in the verbal phrase (4.A.); " **pOh nu-shOm** " , which literally translates as: "I didn't become informed.".

5. The referential noun **yE** (it) is used in the second phrase of sentence (4.A.); " **lug yE wrO wu-wAya!** ", "Say it slowly!". In this case, the "it" refers back to the previous sentence spoken in (3.B.).

6. Sentence (7.A.) literally means "Do you understand my talk?". The phrases " **zmA pu xaburO** " and " **stA pu xaburO** " are translated literally as "my talk" and "your talk" being.

7. The preposition **pu** (in) is often followed by a noun and another preposition (translated as a single preposition in English) to form a "split" prepositional phrase. Phrases in the dialog, such as; " **pu mEz bAndE** " "on the table" and " **tur kitAb lAndE** " "under the book" illustrate how a noun can be sandwiched between two prepositions. The preposition which follows the noun is called a **postposition**, the words **bAndE** (above) and **lAndE** (below) are good examples of postpositions in Pashto (see 4-J and notes).

4-B Vocabulary for Dialog Four

bAndE		[post]	on, above, up, over
bilkOl		[adv]	completely, entirely, exactly
ham		[adv]	also, too
lar-ul	(f, m),	[v.t]	to have
zu yaw kitAb **lar-um.**			I have one book.
lAndE		[post]	under, beneath, down
pOh-Ed-ul*	(f, m),	[comp.v.i]	to understand
zu pu pukhtO **pOh-Eg-um.**			I understand Pashto.
tsalOr-um	(f, m),	[n, adj]	fourth
tsOk		[q]	who
tur		[prep]	to, up to, till, until, than
wrO	(f, m),	[adv]	slowly, slow
way-ul	(f, m),	[tr.v]	1. to say, to tell 2. to read
wu-wAy-a		[imp.v]	you say (it)
xabur-a /-E	(f),	[n]	word, talk
xabur-O		[obl.case]	

4-C Pronunciation Drills

1. Contrasting / **t** / and / **T** /.

dA tAr dEy.

dA TAl dEy.

dagha tOr shU.

dagha TOl shU.

tOp wAchawa!

TOp wAchawa!

2. Contrasting / **U** / and / **O** /.

dA tUra da.

dA tOra da.

hagha zmA lUr da.

hagha zmA lOr dEy.

dA tUt dEy.

dA tOd dEy.

4-D Demonstrative Adjectives with Plural Nouns and Adjectives

DEM. ADJ.	NOUN	ADJECTIVE	VERB	
dA	**kitAbUna**	**khu**	**dI.**	These books are good.
dA	**AlUgAn**	**xarAb**	**dI.**	These potatoes are bad.
dagha	**qalamUna**	**narI**	**dI.**	These pens are thin.
dagha	**mOgakAn**	**shEytAn**	**dI.**	These mice are troublesome.
hagha	**warUna**	**spIn**	**dI.**	Those doors are white.
hAgha	**UkhAn**	**ghaT**	**dI.**	Those camels are big.

NOTES:

1. As mentioned in Lesson Two (2-D, note 2.) **demonstrative pronouns** and **demonstrative adjectives** are not inflected for their plural forms, only the accompanying verb, noun and adjective are inflected.

2. The word **shEytAn** used as an adjective means "mischievous, troublesome or naughty", but as a noun it refers to "Satan" or the "devil"

3. While not included in the above chart, it is common in Pashto to use demonstrative pronouns to refer to a person or a group of people. In English it would seem a little odd to use a demonstrative pronoun to refer to people, instead we would probably use the personal pronoun "**they**". In Pashto, however, the sentence **dagha khOwUnk-I dI.** "These are teachers." would be a very natural and acceptable expression.

4. As noted in (2-D), most masculine singular inanimate nouns end in a **consonant**. In the plural case such nouns normally take the suffix / **-Una** /. The plural case of **inanimate** nouns is exemplified in the box below and contrasted with animate nouns.:

	Animate - Human	Animate Non-Human	Inanimate
m. s	**haluk** (boy)	**mOgak** (mouse)	**kitAb** (book)
m. p	**haluk-An** (boys)	**mOgak-An** (mice)	**kitAb-Una** (books)

4-E Changing Masculine (Non-human) Nouns to their Plural Forms

1. Masculine singular inanimate nouns ending in a consonant are inflected to their plural forms by adding the suffix / **-Una** /.

dagha	**lOy**	**kOr**	**dEy.**	This is a big house.
dagha	**lOy**	**kOrUna**	**dI.**	These are big houses.
hagha	**war**	**parAx**	**dEy.**	That door is wide.
hagha	**warUna**	**parAx**	**dI.**	Those doors are wide.

2. Masculine singular (non-human) animate nouns are inflected by changing the suffix diphthong / **-Ey** / to / **-I** / in their plural forms. (This is also true for **human animate nouns** as shown in the paradigm given below.).

stA	**spEy**	**kOchnEy**	**dEy.**	Your dog is small.
stA	**spI**	**kOchnI**	**dI.**	Your dogs are small.

hagha	**zmar<u>Ey</u>**	**lOy**	**dEy.**	That lion is big.
hagha	**zmar<u>I</u>**	**lOy**	**dI.**	These lions are big.

	Animate - Human		Animate Non - Human	
m. s	**saR-<u>Ey</u>**	(man)	**sp-<u>Ey</u>**	(dog)
m. p	**saR-<u>I</u>**	(men)	**sp-<u>I</u>**	(dogs)

3. Masculine singular (non-human) animate nouns ending in a <u>consonant</u> become plural by adding the suffix / **-An** /

hagha	**mA<u>r</u>**	**lanD**	**dEy.**	That snake is short.
hagha	**mAr<u>An</u>**	**lanD**	**dI.**	Those snakes are short.
dagha	**xatarnAk**	**laRa<u>m</u>**	**dEy.**	That is a dangerous scorpion.
dagha	**xatarnAk**	**laRam<u>An</u>**	**dI.**	Those are dangerous scorpions.

4. Inanimate masculine (non-human) noun ending in the vowel / **-U** / add the plural suffix / **-gAn** / for their plural forms.

dA	**Al<u>U</u>**	**xwandawur**	**dEy.**	This potato is delicious.
dA	**AlU<u>gAn</u>**	**xwandawur**	**dI.**	These potatoes are tasty.
hagha	**kad<u>U</u>**	**wrOst**	**dEy.**	That squash is rotten.
hagha	**kadU<u>gAn</u>**	**wrAstu**	**dI.**	Those squash are rotten.

NOTES:

1. The plural form of the adjective **wrOst** (rotten) changes internally to **wrAst-u** when the final / **-u** / suffix is added. This change, which also occurs in words such as; **drUnd** (heavy) -> **drAN-u**; **zOR** (old) -> **zAR-u** and; **kUN** (deaf) -> **kAN-u** is explained in (3-G 4.).

2. In some dialects, a phonological change occurs in the initial consonant in the suffix / **-gAn** / when followed by certain vowels, so that, the / **g** / sound is replaced with a / **w** / sound, producing combinations such as **kad-wAn** .

3. At this point, it must be mentioned that a few masculine adjectives, like such words as, **Ugud** (long); **sUr** (red); and **shIn** (green), drop a vowel when adding the plural suffix / -**u** /. In such cases, the interconsonantal vowels are dropped to produce: **Ugd-u** ; **sr-u** ; and **shn-u**. Note the sentences below:

dA shIn qalam dEy.	This pen is green.
dA shnu qalamUna dI.	These pens are green.
dagha sUr baks dEy.	This is a red box.
dagha sru baksUna dI.	These are red boxes.

4-F Attached Subject Markers for Verbs

PERSON	SINGULAR	PLURAL
1 st	**-um** (I)	**-U** (we)
2 nd	**-E** (you)	**-uy** (you)
3 rd	**-I** (he/she/it)	**-I** (they)

NOTES:

1. The above suffixes, called **subject markers**, function as subject pronouns since both number and person are indicated by each of the different suffixes. These suffixes are "attached" to the **verb stems** of all verbs in the present tense. They are also used in the past tense with intransitive verbs, but not with past tense transitive verbs (see Lesson Eighteen, 18-C and notes).

2. **Since the attached subject markers indicate the subject of the sentence, the subject pronouns are usually omitted in daily conversation.**

3. **Unlike the third person singular verb pronouns and the "be" verb, gender is not shown by the subject markers, instead it must be discovered by context of discourse. In some dialects, however, the first person singular personal ending for "I" is / -am-a / (The final vowel / -a / is a suffix marker that indicates the subject is feminine in gender.).**

4. **In some dialects the 2nd person plural subject marker / -uy / (you) is pronounced / -Ey /.**

4-G The Present Tense Verb Stem: *lar* - " have "

PERSON	SINGULAR		PLURAL	
1 st	**lar-um**	(I have)	**lar-U**	(we have)
2 nd	**lar-E**	(you have)	**lar-uy**	(you have)
3 rd	**lar-I**	(he/she/it has)	**lar-I**	(they have)

NOTES:

1. **In the above paradigm, the morpheme boundaries, marked by a hyphen, have been shown to demonstrate how present tense verb stems are combined with the attached subject markers.**

2. **There are two infinitive forms for the transitive verb "to have" in Eastern Afghan Pashto, i.e., lar-ul and darlOd-ul. The verb stem / lar- /, taken from the infinitive lar-ul, is used with the attached subject markers in the present tense, while the stem / darlOd- / is normally used in past tense constructions, though the other stem is used as well.**

4-H The Questions: *tsO* (how many), *tsUmra* (how much), and *tsOk* (who)

1. The question **tsO** (how many) is used with count nouns in Pashto.

tu	**tsO**	**kitAbUna**	**larE?**	How many books do you have?
zu	**wu**	**kitAbUna**	**larum.**	I have seven books.

tu	**<u>tsO</u>**	**khOwUnkI**	**larE?**	<u>How many</u> teachers do you have?
zu	**dwa**	**khOwUnkI**	**larum.**	I have two teachers.
tu	**<u>tsO</u>**	**wrUna**	**larE?**	<u>How many</u> brothers do you have?
zu	**hEts**	**wrOr**	**nu-larum.**	I don't have a brother.
dOy	**<u>tsO</u>**	**mAshUmAn**	**larI?**	<u>How many</u> children do they have?
dOy	**DEr**	**mAshUmAn**	**larI!**	They have many children!

2. The question **tsUmra** (how much) is normally used with <u>noncount</u> nouns, though many native speakers of Pashto use it with count nouns as well.

tu	**<u>tsUmra</u>**	**rUpuy**	**larE?**	<u>How much</u> money do you have?
	DErE	**rUpuy**	**nu-larum.**	I don't have much money.
dOy	**<u>tsUmra</u>**	**shOdE**	**larI?**	<u>How much</u> milk do they have?
dOy	**hEts**	**shOdE**	**nu-larI.**	They have no milk.
<u>tsUmra</u>		**bUra**	**laruy?**	<u>How much</u> sugar do you have?
dwa	**kIlO**	**bUra**	**larU.**	We have two kilos of sugar.

3. The question **tsOk** (who) is used in the subjective (nominative) case.

hagha		**<u>tsOk</u>**	**dEy?**	<u>Who</u> is he?
hagha	**zmA**	**malgurEy**	**dEy.**	He is my friend.

dA **<u>tsOk</u>** **dEy?**		<u>Who</u> is this?
dA zmA malgurEy basIr dEy.		This is my friend basir.
hagha **<u>tsOk</u>** **dEy?**		<u>Who</u> is he?
yaw mashhUr OstAz dEy.		He is a famous professor.
<u>tsOk</u> khu qalam larI?		<u>Who</u> has a good pen?
zu khu qalam larum.		I have a good pen.
<u>tsOk</u> DErE pEysa larI?		<u>Who</u> has a lot of money?
<u>hEts-tsOk</u> nu- larI.		<u>No one</u> has.

<u>NOTES:</u>

1. The plural suffix / -Una / in such words as **kitAb<u>Una</u>** (books) is often reduced to **kitAb-<u>a</u>** in spoken Pashto, especially when it is preceded by a cardinal number.

2. The words **tsO** "how many" and **tsUmra** "how much, how many" may be used interchangeably with count nouns in spoken Pashto, but generally speaking **tsO** refers to countable nouns (books, pens, etc.) and **tsUmra** is used with noncount or mass nouns (sugar, salt, tea, etc.). Note the following two examples:

tAsO <u>tsO</u> rUpuy laruy?	<u>How many</u> rupees do you have?
mUng pInzu rUpuy larU.	We have five coins.
tAsO <u>tsUmra</u> pEysE laruy?	<u>How much</u> money do you have?
mUng DErE pEysE larU.	We have much money.

The word **pEys<u>E</u>** (coins) is the feminine plural form of **pEys<u>a</u>** , a Pakistani monetary unit. One hundred **pEysa** make one **rUpuy** (rupee). It is also used as a general term for money, as it is used in the examples in the box.

3. Even though the word **hEts** (no) is itself a negative, the negative verb particle **nu-** (don't, not) **must** accompany it. The sentence " **zu <u>hEts</u> wrOr <u>nu</u>-larum.** " literally translated means: "I <u>don't</u> have <u>no</u> brother.", a double negative. While this syntax is ungrammatical in English, it is the <u>only</u> correct way to say it in Pashto.

4-I The Postpositions *bAndE* (on), *lAndE* (under) and *kE* (in)

wAhId		**chErta**		**dEy?**	Where is Wahid?
	pu	**kOr**	**kE**	**dEy.**	He is in the house.
stA	**wrOr**	**chErta**		**dEy?**	Where is your brother?
	pu	**khAr**	**kE**	**dEy.**	He is in the city.
tsOk	**pu**	**sinf**	**kE**	**dEy?**	Who is in the classroom?
OstAz	**pu**	**sinf**	**kE**	**dEy.**	The teacher is in the classroom.
qalam	**pu**	**baks**	**kE**	**dEy?**	Is the pen in the suitcase?
na,	**pu**	**baks**	**bAndE**	**dEy.**	No, it is on the suitcase.
karIm	**pu**	**bAm**	**bAndE**	**dEy?**	Is Karim on the roof?
na,	**pu**	**OtAq**	**kE**	**dEy.**	No, he is in the room.
pinsul		**chErta**		**dEy?**	Where is the pencil?
	tur	**mEz**	**lAndE**	**dEy.**	It is under the table.
qalam	**pu**	**mEz**	**kE**	**dEy?**	Is the pen in the desk?
na,	**du**	**kitAb**	**lAndE**	**dEy.**	No, it is under the book.

NOTES:

1. Unlike English, prepositions in Pashto often come in pairs. The above box introduces three such pairs; **pu ... kE** (in), **pu ... bAndE** (on) and **tur ... lAndE** (under). Like two pieces of bread in a sandwich, they both precede and follow the noun in a prepositional phrase, for example, "**pu kOr kE**" "in the house". The second preposition in such a phrase, the one which follows the noun, is called a **postposition**.

2. The prepositions **tur** (to) and **du** (of) may be used interchangeably with the postposition **lAndE** (under). Contrast the final four sentences in the above box.

3. Nouns that follow prepositions or precede postpositions are in the **oblique case,** but masculine nouns (used in the examples above) are not inflected when they end in a consonant or precede the postposition **kE.** (For more on the oblique case see Unit Three, Lesson Eight.)

* **Note to the teacher:** Using the above prepositions continue the drill by asking the students the location of different objects in the classroom. For example, **" stA qalam chErta dEy? "** "Where is your pen?"; **" pu kitAb bAndE dEy. "** "(The pen) is on the book".

4-J Comprehension Drill 2: Learning to Work with Money

The following drill has been designed to make the student familiar with working with money in shops and on public transport. Be sure to use real money in the class and attempt to set up situations that are somewhat realistic. Refer to Dialog Three and Ten for examples.

dwa nImE afghAnuy rA-ka!	Give me two and a half Afghanis!
shpag nImE afghAnuy rA-ka!	Give me six and a half Afghanis!
pAw kam drE afghAnuy rA-ka!	Give me 25 pisa less than three Afghanis.
pAw kam atu afghAnuy rA-ka!	Give me 25 pisa less than eight Afghanis.
pAw bAndE drE rUpuy rA-ka!	Give me 25 pisa more than three rupees.
pAw bAndE nuhu rUpuy rA-ka!	Give me 25 pisa more than nine rupees.

NOTES:

1. Although the rupee **rUpuy** (rupee) is the name for Pakistani currency, Afghans also use it interchangeably with the **afghAnuy** (Afghani), the official name for the Afghan currency.

2. The unit of money less than one Afghani or one rupee is called **pisa**. Twenty-five pisa equals a **pAw** and fifty pisa is referred to as " **nIm afghAnuy** ". For **small change**, the Dari words " **pUl i syA** " (lit., black money) and " **pUl i mayda** " (lit., broken money) are used.

3. The Pakistani currency is divided up into 16 **Ana** which is equal to 100 pisa. The 25 pisa coin is called " **tsalOr AnIz** " or **Ana** and the fifty pisa coin is called " **atu AnIz** ". Five and ten pisa coins are also available. The notes come in distinctive one, two, five, ten, fifty, one hundred, five hundred and one thousand rupee notes.

4-K Exercises for Lesson Four

1. Using the question, **"dA tsu shEy dEy?"** "What is this?", point and reply to the following (masculine singular) body parts: (see 6-K exercise 6. for feminine examples)

1. **sar**	head	2. **mux**	face	3. **ghwag**	ear
4. **maRwand**	wrist	5. **lAs**	hand	6 **stUnEy**	throat

2. Change the following masculine singular sentences to masculine plural sentences.

1.	**dEy**	**yaw lanD**	**pinsul**	**larI.**	**6.**	**tu**	**takRa**	**wrOr**	**larE?**
2.	**tu**	**mashhUr**	**amrIkanEy**	**yE?**	**7.**	**hagha**	**war**	**Ugud**	**dEy.**
3.	**hagha**	**xatarnAk**	**mAr**	**dEy.**	**8.**	**zu**	**spIn**	**kOr**	**larum.**
4.	**dA**	**sUr**	**kitAb**	**dEy.**	**9.**	**dA**	**kAghaz**	**shIn**	**dEy.**
5.	**zu**	**kOchnEy**	**spEy**	**larum.**	**10.**	**tu**	**shIn**	**kitAb**	**larE?**

3. Complete the following sentences by filling in the correct plural suffix in each of the nouns given below.

1.	**dOy**	**Isawl___**	**dI.**	**6.**	**dagha**	**AlU___**	**dI.**
2.	**dA**	**qalam___**	**dI.**	**7.**	**haghOy**	**kOchn___**	**dI.**
3.	**dagha**	**zmar___**	**dI.**	**8.**	**hagha**	**Ukh___**	**dI.**
4.	**tAsO**	**farAnsaw___**	**yEy.**	**9.**	**tAsO**	**tug___**	**yEy?**
5.	**mUng**	**mElm___**	**yU.**	**10.**	**hagha**	**war___**	**dI.**

4. Substitute the following pairs of words for the underlined words in the sentence: <u>**zdakawUnkI**</u> **pu** <u>**Otaq**</u> **kE dI.** "The students are in the room.". For example, **DAkturAn - rOghtUn** (doctors - hospital), <u>**DAkturAn**</u> **pu** <u>**rOghtUn**</u> **kE dI.** "The doctors are in the hospital.".

1. **haghOy**	- **mOTur**		**4.** **zdakawUnkI**	- **sinf**
2. **halukAn**	- **Otaq**		**5.** **mAll**	- **bAgh (garden)**
3. **mOlA**	- **jUmAt (mosque)**		**6.** **mOgakAn**	- **kOr**

5. Multiple Substitution: Use the words listed below to transform the following sentence: **hagha DAktur dEy.** "That is a doctor.". For example, if the next word is **dI** (are), the sentence would read: **haghOy DAkturAn dI** "Those are doctors."

1. **nawkar**	4. **haghOy**	7. **mUng**	10. **ashnAyAn**
2. **tu**	5. **IsawyAn**	8. **zdakawUnkI**	11. **tAsO**
3. **almAnEy**	6. **stuRI**	9. **musulmAnAn**	12. **pukhtAnu**

4-L Vocabulary for Lesson Four

Try to use each of the words below in a sentence!

afghAnuy		(f),	[n]	monetary unit of Afghanistan
baks	/-Una	(m),	[n]	box, case, suitcase, briefcase
bAgh	/-Una	(m),	[n]	garden, orchard
bAm	/-Una	(m),	[n]	roof, house-top
bAndE (pu . . . bAndE)			[post]	on, above, up, over
bUra		(f),	[n]	sugar
-E		(f, m),	[v. suffix]	you
ghwag	/-Una	(m),	[n]	ear
hEts		(m),	[n]	nothing, none
hEts-tsOk			[pro]	nothing
-I		(f, m),	[v suffix]	he/she/it/they
jUmAt	/-Una	(m),	[n]	mosque, congregation
kadU	/-gAn	(m),	[n]	squash, pumpkin, gourd
kam kam-a	 /-E	(m), (f)	[adj]	1. few, little, insufficient 2. less
kE			[post]	in, inside
kOchn-Ey	/-I	(m),	[adj]	small, little
khAr	/-Una	(m),	[n]	city, town
lar-ul zu khu kitAb **lar-um.**		(f, m),	[tr.v]	to have, to possess I have a good book.
laRam	/-An	(m),	[n]	scorpion

lAndE (tur . . . lAndE)			[post]	under, beneath, below
lAs	/-Una	(m),	[m]	hand
lOy		(m),	[adj]	big
malgur-Ey	/-I	(m),	[n]	friend, companion, comrade
maRwand	/-Una	(m),	[n]	wrist
mAr	/-An	(m),	[n]	snake
mux	/-Una	(m),	[n]	1. face, front 2. surface, page
nIm nIm-a	 /-E	(m), (f)	[n, adj]	half
OtAq	/-Una	(m),	[n]	room
OstAz	/-An	(m),	[n]	master, teacher, professor, tutor
parAx		(m),	[adj]	wide, broad, spacious, vast
pEys-a	/-E	(f),	[n]	1. coin 2. money
pu (pu . . . kE)			[prep]	in, into, at, by
rOgh-tUn	/-Una	(m),	[n]	hospital (lit. place of health)
sar	/-Una	(m),	[n]	1. head 2. top 3. beginning
sinf	/-Una	(m),	[n]	class
stUn-Ey	/-I	(m),	[n]	throat
shEytAn	/-An	(m),	[n, adj]	1. devil, Satan 2. naughty, mischievous
shOdE (shudE)		(f),	[n]	milk
tsO			[q]	how many
tsOk			[q]	who
tsUmra			[q]	how much, how many
tur (tur . . . lAndE)			[prep]	to, upto, till, until, than under, beneath, below
-um		(f, m),	[v suffix]	I
-uy (-Ey)		(f, m),	[v suffix]	you
-U		(f, m),	[v suffix]	we
Ukh	/-An	(m),	[n]	camel
wr-Ost	/-Astu	(m),	[adj]	rotten, decayed, spoiled, putrid
xatarnAk		(m),	[adj]	dangerous, risky
xwandawur		(m),	[adj]	tasty, delicious
zmar-Ey	/-I	(m),	[n]	lion

LESSON FIVE

plnzum lwast

5-A Dialog Five: A Conversation Between Two Women

1.	A.	**stuRE mu-shE!**	Don't be tired!
		tsunga yE, khu yE?	How are you, are you well?
	B.	xwAra mu-shE!	Don't ever be in need!
		tsunga yE, jORa yE?	How are you, are you well?
2.	A.	**xOdAy dE sulAmata lara, kha yum.**	May God give you safety, I'm fine.
		kOr kE dE karArI da?	Is all at peace in your home?
	B.	hO, ImAn dE pu nasIb sha!	Yes, May you always have faith!
		bilkOl karArI da.	Everything is fine.
3.	A.	**stA nUm tsu dEy?**	What is your name?
	B.	zmA nUm gulmAkuy dEy.	My name is Gulmakay.
4.	B.	stA nUm tsu dEy?	What is your name?
	A.	**zmA nUm marI dEy.**	My name is Mary.
5.	A.	**wAdu shuwE yE?**	Are you married?
	B.	hO, shpag kAla kEgI	Yes, it's been six years
		chE wAdu shuwE yum.	since I have been married.
6.	A.	**tsO mAshUmAn larE?**	How many children do you have?
	B.	zu tsalOr mAshUmAn larum,	I have four children,
		yawa lUr aw drE zAmun.	a daughter and three sons.
7.	A.	**shOkur dEy!**	Thanks be to God!
		xOdAy dE dar-ta wu-sAtI.	May God protect them for you.

NOTES:

1. In both (1.A. & B.) the introductory questions about health are asked in rapid succession without waiting for a reply. If the two people are friends and they have not met recently, detailed questions about their children and various family members would go on for sometime before the two would actually "get down to business".

2. While the dialog is between two women, it is important for men to be able to greet women (see note below) using the feminine gender properly. Compare (3-A 1.A. & B.) with (5-A 1.A. & B.), and note how the masculine singular adjectives, e.g., **stuR-Ey** (tired) are inflected for their feminine singular forms: **stuR-E** . Also note how the word **xwAr** (poor) adds the suffix / **-a** / when addressing a woman.

3. If you are a man you should also be aware that you will rarely be allowed to greet or speak to a Pashtun woman. There are exceptions to this, of course, especially among families that have lived for some time in Kabul. Generally speaking, however, Pashto speaking families keep very strict **purdah** (the concealment of women to men outside the immediate family), even among the more educated families.

4. For Pashtun families that keep strict purdah, it is also considered impolite for a man to ask about the health of a man's wife or to thank her for cooking a meal, that would imply that you somehow know her. Instead they commonly ask the question " **mAshUmAn tsunga dI?** " "How are the children?" to indirectly inquire about the health of the wife.

5. In some dialects, the alternative way of asking the question: " **stA nUm tsu dEy?**" "What is your name?" is " **stA nam-a tsu da?** ". The noun **nUm** (name) changes to its feminine form **nama** and the "be" verb is third person feminine singular. The response too would also use the feminine gender, for example; " **zmA nama gulmakuy da.** " "My name is Gulmakuy.".

6. The question: " **wAdu shuwE yE?** " (5.A.) is a passive construction which literally means "Have you become married?" (see Lesson Twenty 20-D). In the Pashtun culture, the man **makes** marriage, while the woman **becomes** married.

7. The word **dE** (may) is used by Pushtuns when they pray for someone to receive a divine blessing, often used as an expression of gratitude for an act of kindness. It is also believed that such types of prayers help ward off the **"evil eye"**. Note some of the common expressions provided in the box below:

xOdAy	**dE**	**dar-ta**	**wu-sAtI!**	May God give you protection!
xOdAy	**dE**	**sulAmata**	**lara!**	May God keep you healthy!
xOdAy	**dE**	**abAd**	**lara!**	May God make you wealthy!
xOdAy	**dE**	**zhwandEy**	**lara!**	May God keep you alive!
xOdAy	**dE**	**kOr wadAn**	**kRa!**	May God prosper your home!
xOdAy	**dE**	**mu-bad-ranga**	**wa!**	May God keep you from being defamed!
xOdAy	**dE**	**mu-xarAba**	**wa!**	May God keep you from evil!

xOdAy dE U-bakha!	May God forgive your sins!
xOdAy dE shafA dar-kRI!	May God heal you!
khu khuza dE pu nasIb sha!	May marry a good woman!

5-B Vocabulary for Dialog Five

abAd		(m),	[adj]	1. inhabited, populated 2. wealthy
bad-ranga		(f, m),	[adj]	1. ugly 2. infamous 3. defamed
chE			[adv, prep, con]	since, that, that is
da			["be" v]	she/it is
dar-ta			[pro-prep]	to you, for you
dE			[aux. v]	may
ImAn		(m),	[n]	faith, belief
karArI		(f.s),	[adj]	calm, quietness, slowness, peace
kAl	/-Una	(m),	[n]	year
kEd-ul		(f, m),	[v.i]	1. to become 2. to happen
sha		(f, m)	[imp.v]	become
khuza		(f.s),	[n]	woman, wife, a married female
lUr		(f.s),	[n]	daughter
nasIb		(m),	[n]	portion, lot, fate, destiny, share
pInzum		(f, m),	[n]	fifth
sAt-ul		(f, m),	[v.t]	to protect, to guard, to keep
wu-sAt-I		(f, m),	[imp.v]	he protects
sulAm-at		(m),	[adj]	1. well, healthy, sound, safe 2. complete
shafA		(f),	[n]	recovery, cure
shOkur		(m.s),	[n]	thanks (be to God)
wadAn		(m),	[adj]	1. prosperous, peopled 2. built 3. rich
wAdu		(m),	[n]	wedding, marriage
wAdu kEd-ul			[v.i]	to get married
shpag kAla kIgI chE **wAdu shuwE yum.**				I have been married for six years.
z-Oy	/-Amun	(m),	[n]	son
zhwand-Ey	/-I	(m),	[adj]	alive, living

5-C Pronunciation Drills

1. Contrasting / **D** / and / **d** /.

DAr nu-larum.

dAr nu-larum.

baDa kha nu-da.

badI kha nu-da.

zRu mE DADa shO.

zRu mE b**ad** shO.

2. Contrasting / **u** / and / **U** /.

dEy tul tUra larI.

tUra tur chARu tEra da.

pu pUl pUra dwa mOTura zAy-IgI.

pu hafta kE pUra wu wrazE dI.

5-D Feminine Singular Subject Pronouns and the "be" Verb

PERSON	PRONOUN	"be" VERB
3rd pn f. s	**dA** (she - near)	**da** (she is)
3rd pn s	**hagha** (* she - far)	**da** (she is)

NOTES:

1. As noted in Lesson One (1-D note 3.) the first and second subject pronouns do not change in the feminine gender. The only subject pronoun that is different from the ones introduced in Lesson One is the third person singular pronoun **dA** (she - near).

2. The feminine "be" verb **da** (she/it is) also differs with its masculine counterpart, **dEy** (he/it is), (see 1-D note 7.). Only the third person singular "be" verbs show gender.

3. Since the subject pronoun **hagha** (she - far) may also refer to a male (he - far), the only way to distinguish whether the subject is male or female by noting the "be" verb. Remember too that the word **hagha** (that) also been introduced as a demonstrative pronoun meaning (that/those) (see 2-D and notes 4. & 5.).

4. The third person singular pronoun **dA** (she - near) is also written the same as the demonstrative pronoun **dA** (this/these).

5. The feminine form for the 1st person singular "be" verb **yum** (I am) is **yama** in some dialects, for example, " **zu DAktura yama.** " "I am a (woman) doctor.".

5-E Feminine Singular Nouns

PRONOUN	NOUN	VERB	
zu	**amrIkanuy**	**yum.**	I am an (female) American.
zu	**almAnuy**	**yum.**	I am a (female) German.
tu	**zdakawUnkE**	**yE?**	Are you a (female) student?
tu	**khOwUnkE**	**yE?**	Are you a (female) teacher?
dA	**afghAna**	**da?**	Is she an Afghan?
dA	**DAktura**	**da?**	Is she a doctor?
hagha	**shpana**	**da.**	She is a shepherdess.
hagha	**pukhtana**	**da.**	She is a (female) Pushtun.

NOTES:

1. Compare the feminine singular nouns in the above box to their masculine singular counterparts as shown in 1-E and 3-E. While feminine singular nouns ending in a **consonant** are declined with the addition of the suffix / **-a** /, there is only a subtle sound distinction when words like **khOwUnk-Ey** (male teacher) and **khOwUnk-E** (female teacher) are declined.

2. The three most common gender markers for feminine singular nouns are / **-a** /, / **-E** / and / **-uy** /. Compare the differences when the nouns below are declined according to gender:

	ANIMATE (HUMAN) NOUNS		
	doctor	teacher	German
m. s	**DAktur**	**khOwUnk-Ey**	**almAn-Ey**
f. s	**DAktur-a**	**khOwUnk-E**	**almAn-uy**

3. When the masculine singular word **pukhtUn** (Pushtun) is inflected with the addition of the feminine singular suffix /**-a** / the feminine form **pukhtana** is produced. Note that an internal vowel change occurs, the interconsonantal vowel / **U** / changes to / **a** /, (see 3-G note 4.). This is phonoiogically motivated by the vowel suffix / **-a** /, which harmonizes the preceding vowel, a transformation called retrogressive assimilation.

5-F Feminine Singular Adjectives

PRONOUN	ADJECTIVE	VERB	
zu	**stuRE**	**yum.**	I am tired.
hagha	**khkwulE**	**da.**	She is beautiful.
tu	**jORa**	**yE?**	Are you well?
hagha	**ghaTa**	**da.**	That is big.
dA	**Dangura**	**da.**	She is thin.
dA	**drana**	**da.**	This is heavy.

NOTES:

1. Compare the adjectives used in Lesson Two section (2-F), the same adjectives were used, but the subjects were masculine singular.

2. Like feminine nouns, most feminine adjectives are declined with feminine singular suffixes in one of the following three ways:

	big	tired	thin
m. s	**ghaT**	**stuR-Ey**	**nar-Ey**
f. s	**ghaT-a**	**stuR-E**	**nar-uy**

5-G Recognizing Feminine Singular Nouns and Adjectives

1. Nouns and adjectives ending with the suffix marker / **-a** / are feminine singular.

A. Masculine **animate** singular nouns and adjectives ending in a **consonant** are declined to their feminine singular forms with the addition of the feminine suffix / **-a** /.

zmA	**nars**	**afghAn**	**dEy.**	My nurse is an (male) Afghan.
zmA	**narsa**	**afghAna**	**da.**	My nurse is an (female) Afghan.
tu	**spIn**	**churg**	**larE?**	Do you have a white cock?
tu	**spIna**	**churga**	**larE?**	Do you have a white hen?

B. There also are a few nouns in this category that are feminine on the basis of natural gender, like the word **khuza** (woman).

hagha	**yawa**	**kha**	**khuza**	**da.**	She is a good woman.

NOTES:

1. The addition of the feminine singular suffix / **-a** / to some masculine **animate** nouns causes certain phonological changes to take place within the root morpheme. Note the following two points that highlight these basic types of changes.

   a. The final vowel, usually / **-U-** / or / **-O-** /, in the last syllable of the root morpheme changes to the vowel / **-a-** / when the /**- a** / feminine singular suffix is added, a process known as retrogressive assimilation (see 5-E note 3.).

hagha	**drUnd**	**pukhtUn**	**dEy.**	He is an honorable Pushtun.
hagha	**drana**	**pukhtana**	**da.**	She is an honorable Pushtun.
dEy	**zOR**	**shpUn**	**dEy.**	He is an old shepherd.
dA	**zaRa**	**shpana**	**da.**	She is an old shepherdess.

b. Certain other one-syllable words drop the interconsonantal vowel / **-a-** / when the feminine suffix / **-a** / is added.

dOy	**yaw**	**kUN**	**x<u>a</u>r**	**larl.**	They have a deaf donkey.
dOy	**yawa**	**kaNa**	**xr<u>a</u>**	**larl.**	They have a deaf mare.
dEy	**xatarnAk**		**gh<u>a</u>l**	**dEy.**	He is a dangerous thief.
dA	**xatarnAka**		**ghl<u>a</u>**	**da.**	She is a dangerous thief.

C. Feminine **<u>inanimate</u>** nouns ending in the feminine gender marker / **-a** / have no masculine counterparts and are arbitrarily feminine.

dA	**DEra**	**klaka**	**wun<u>a</u>**	**da.**	This is a very strong tree.
dA	**DEra**	**wrasta**	**maN<u>a</u>**	**da.**	This is a very rotten apple.

2. Nouns ending in the diphthong / **-uy** / are feminine in gender.

A. Many masculine **<u>animate</u>** nouns and adjectives that end / **-Ey** / are inflected for their feminine forms with the suffix / **-uy** /.

dEy	**puxwAn<u>Ey</u>**	**almAn<u>Ey</u>**	**dEy.**	He is a former German.
dA	**puxwAn<u>uy</u>**	**almAn<u>uy</u>**	**da.**	She is a former German.
hagha	**kOchn<u>Ey</u>**	**sp<u>Ey</u>**	**dEy.**	That is a small (male) dog.
hagha	**kOchn<u>uy</u>**	**sp<u>uy</u>**	**da.**	That is a small (female) dog.

B. Certain **<u>animate</u>** nouns ending in the feminine gender maker / **-uy** / are feminine on the basis of natural gender.

hagha	**njul<u>uy</u>**	**khkwulE**	**da.**	That girl is beautiful.

C. Certain **inanimate** nouns ending in the feminine gender maker / **-uy** / are arbitrarily feminine.

dA	**juga**	**tsawkuy**	**da.**	This is a tall chair.
dA	**almAruy**	**ghaTa**	**da.**	This wardrobe is big.
dA	**DODuy**	**xwandawura**	**da.**	This food is delicious.
dagha	**kuRkuy**	**parAxa**	**da.**	This window is wide.

3. Nouns ending in the suffix /-**E**/ are feminine singular.

Many masculine **animate** nouns and adjectives ending in / -**Ey** / are declined with the suffix / -**E** / for their feminine counterparts.

zu	**nuwEy**	**khOwUnkEy**	**yum.**	I am a new (male) teacher.
zu	**nuwE**	**khOwUnkE**	**yum.**	I am a new (female) teacher.
stA	**malgurEy**	**UkhyAr**	**dEy.**	Your (male) friend is wise.
stA	**malgurE**	**UkhyAra**	**da.**	Your (female) friend is wise.
dEy	**pyAwuREy**	**lIkUnkEy**	**dEy.**	He is a powerful writer.
dA	**pyAwuRE**	**lIkUnkE**	**da.**	She is a powerful writer.

4. Nouns ending in the vowels / -**O** / or / -**A** / are feminine singular.

zu	**khkwulE**	**pIshO**	**larum.**	I have a beautiful cat.
hagha	**spIna**	**bIzO**	**larI.**	He has a white monkey.

zmA	anA	halta	da.	My grandmother is there.
hagha	ghwA	lOya	da.	That cow is big.

5. Certain nouns that end in a **consonant** (normally masculine) are feminine in gender because they refer to females.

zmA	mOr	mErabAna	da.	My mother is kind.
stA	trOr	zaRa	da.	Your aunt is old.
zmA	xOr	mushra	da.	My sister is older.
stA	lUr DEra	khAysta	da.	Your daughter is very pretty.

NOTES:

1. The adjective **khAysta** (pretty, beautiful) can be used with both masculine and feminine nouns without any change in form even though it appears to end with feminine singular gender marker / **-a** / (See 3-G, note 4. for other examples.).

2. The majority of animate nouns may be either masculine or feminine.

3. Not included in the five categories of feminine singular nouns listed above, but worthy of note, are feminine **abstract** nouns that end in the vowel / -A / or with the suffix / -I /.

DEra	xandA	kha	da.	Much laughter is good.
DEra	zhaRA	kha	nu-da.	Much crying is not good.
dOstI		kha	da.	Friendship is good.
dUkhmanI		kha	nu-da.	Enmity is not good.

4. While it may seem that numerous feminine singular noun endings have been introduced in the preceding section the following paradigm gives examples of the most common types:

HUMAN		NON - HUMAN		INANIMATE	
DAktur-a	(doctor)	**churg-a**	(hen)	**wun-a**	(tree)
almAn-uy	(German)	**sp-uy**	(dog)	**DOD-uy**	(bread)
khOwUnk-E	(teacher)				

5-H Comprehension Drill 3: Learning the Numbers 11 - 20

Write down the numbers as the teacher gives them to you. You may write them in English or may wish to learn how to write the numbers in Pashto. **Don't repeat the sentence, listen and obey the command!**

yawO-las	wu-lIka!	Write **eleven!**
dwO-las	wu-lIka!	Write **twelve!**
dyar-las	wu-lIka!	Write **thirteen!**
tswar-las	wu-lIka!	Write **fourteen!**
pInzu-las	wu-lIka!	Write **fifteen!**
shpARas	wu-lIka!	Write **sixteen!**
wu-las	wu-lIka!	Write **seventeen!**
atu-las	wu-lIka!	Write **eighteen!**
nUnas	wu-lIka!	Write **nineteen!**
shul	wu-lIka!	Write **twenty!**

NOTES:

1. In Pashto, the number ten **las** is combined with the numbers one to nine (see 3-H and notes), much like the word "teen" is used in English in producing the numbers thir<u>teen</u> to nine<u>teen</u>. Note that the / **l** / of **las** undergoes a phonologically motivated change in the numbers sixteen and nineteen.

* **Note to the teacher:** It's **not** important for the students to learn the sentence **yawOlas wu-lIka!**, but it is important for the students to learn how to recognize and pronounce each of the numbers one through twenty. First have them write the numbers down in order, then have them write them down out of order. You may also wish to teach them the Arabic symbols if they are motivated to learn them.

5-I Exercises for Lesson Five

1. Replace the underlined word in the question; " **tsO mAshUmAn laruy?** " " How many children do you have?", with one of the words listed below and then answer the question with one of the numbers one through twenty.

1. **zAmun**	3. **kitAbUna**	5. **qalamUna**	7. **wrUna**
2. **khOwUnkI**	4. **zdakawUnkI**	6. **malgurI**	8. **mElmAnu**

2. Change the masculine sentences given below into feminine sentences: For Example; " **zu zdakawUnkEy yum.** " "I am a (male) student." changes to " **zu zdakawUnkE yum.** " "I am a (female) student.".

1. **tu nuwEy zdakawUnkEy yE?**
2. **hagha lOy Ukh dEy.**
3. **dEy yaw drUnd pukhtUn dEy.**
4. **zu DEr nA-rOgh yum.**
5. **dA spEy DEr tugEy dEy.**
6. **dA churg spIn nu-dEy?**
7. **dagha shEytAn mAshUm dEy.**
8. **tu DEr pOh malgurEy yE.**
9. **hagha shpUn DEr zOR dEy.**
10. **hagha ghal xatarnAk dEy.**
11. **tu puxwAnEy DAktur yE.**
12. **dA kUN xar sust dEy.**
13. **dEy pyAwuREy lIkUnkEy dEy.**
14. **dEy UkhyAr khOwUnkEy dEy.**
15. **zu mushur yum.**
16. **tu DEr khu Ashpaz yE!**

3. Substitute the words below for the underlined word in the sentence " **hagha mEz dEy.** " "That is a table.". For example, **tsawkuy** (chair) " **hagha tsawkuy da..** " "That is a chair.

1. **pIshO**	4. **spEy**	7. **khuza**	10. **As**
2. **wuna**	5. **almAruy**	8. **saREy**	11. **DODuy**
3. **nars**	6. **ghal**	9. **shpana**	12. **kuRkuy**

5-J Vocabulary for Lesson Five

Try to use each of the words below in a sentence!

almAr-uy		(f),	[n]	cupboard, cabinet, wardrobe
anA		(f.s),	[n]	grandmother
atu-las		(f, m),	[n]	eighteen
bIzO		(f.s),	[n]	monkey
churg	/-An	(m),	[n]	cock
churg-a		(f.s),	[n]	hen, chicken
da		(f.s),	["be" v]	she/it is
dA		(f.s),	[pro]	she - near
dOst	/-An	(m),	[n]	friend, companion
dOst-I		(f),	[n]	friendship
dwO-las		(f, m),	[n]	twelve
dUkhmun	/-An	(m),	[n]	enemy
dUkhman-I		(f),	[n]	enmity, hostility, animosity
dyar-las		(f, m),	[n]	thirteen
DODuy		(f),	[n]	1. bread 2. meal 3. banquet
ghal	/ghl-u	(m),	[n]	thief
ghl-a		(f.s)		
ghwA		(f.s),	[n]	cow
hagha		(f, m),	[pro]	he/she - remote
jug		(m),	[adj]	tall, high
jug-a		(f.s)		
kuRkuy		(f),	[n]	window
khAysta		(f, m),	[adj]	beautiful, pretty
lIkUnk-Ey	/-I	(m),	[n]	1. writer 2. clerk, scribe
lIkUnk-E		(f)		
lUr		(f.s),	[n]	daughter
maN-a		(f.s),	[n]	apple
mAshUm-a		(f.s),	[n]	girl, child
mErabAn		(m),	[adj]	kind, loving, affable, gracious
mErabAn-a		(f.s)		
mOr		(f.s),	[n]	mother

mushur mashr-a		(m), (f.s)	[adj]	elder, senior, chief, leader
nars nars-a	/-An	(m), (f.s)	[n]	nurse
njüluy		(f.s),	[n]	girl, virgin, an unwed woman
nuw-Ey nuw-E	/-I	(m), (f.s)	[n]	new
nUnas (nO-las)		(f, m),	[n]	nineteen
pInzu-las		(f, m),	[n]	fifteen
pIshO		(f.s),	[n]	cat
puxwAn-Ey puxwAn-uy	/-I	(m), (f.s)	[adj]	former, ancient
pyAwuR-Ey pyAwuR-E	/-I	(m), (f.s)	[adj]	strong, powerful
shpARas		(f, m),	[n]	sixteen
shul		(f, m),	[n]	twenty
tsawkuy		(f),	[n]	chair
tswar-las		(f, m),	[n]	fourteen
trOr		(f.s),	[n]	aunt
UkhyAr UkhyAr-a		(m), (f.s)	[adj]	wise, intelligent, prudent
wu-las		(f, m),	[n]	seventeen
wun-a		(f.s),	[n]	tree
xar xr-a	/-Una	(m), (f.s),	[n] [n]	donkey mare
xandA		(f),	[n]	laughter
xOr		(f.s),	[n]	sister
yawO-las		(f, m),	[n]	eleven
zhaRA		(f),	[n]	crying, weeping

NOTES:

1. From this point on, the vocabulary section will list both the masculine and feminine forms of each new vocabulary entry.

LESSON SIX

shpag-um lwast

6-A Dialog Six: *xaburE aturE* - A Conversation Between Two Men

1.	A.	**tu tsOk yE?**	Who are you?
	B.	zu hamId yum, stA nUm tsu dEy?	I'm Hamid, what's your name?
	A.	**zmA nUm jAn dEy.**	My name's John.
2.	A.	**wAdu dE kaREy?**	Have you married?
	B.	hO, wAdu mE kaREy dEy, yaw zOy aw dwE lUNE larum. tAsO tsunga?	Yes, I have married, I have one son and two daughters. How about you?
	A.	**na, wAdu mE nu-dEy kaREy.**	No, I haven't married.
3.	A.	**tsO kalan yE?**	How old are you.
	B.	zu yaw-dErsh kalan yum.	I'm thirty-one years old.
		tAsO tsO kalan yEy?	How old are you?
	A.	**pInzu-wIsht kalan yum.**	I'm twenty-five years old.
4.	B.	stA dA hEwAd xwakh dEy?	Do you like this country?
	A.	**hO, zmA dA hEwAd xwakh dEy.**	Yes. I like this country.
5.	B.	tsUmra waxt dulta pAtE kEguy?	How long will you stay here?
	A.	**yaw kAl dulta pAtE kEgum.**	I will stay here one year.

NOTES:

1. Compare the question asked of a woman in (5-A, line 5.A.), " **wAdu shuwE yE?** ", lit., "Have you become married?" , a **passive construction**, with the question in (2.A.) " **wAdu dE kaREy?** " an **active construction**, lit., "Have you made marriage? (asked of a man). The grammar of the sentence reveals the roles of men and women in the marriage process, i.e., men initiate the process while women passively accept it.

2. The question "**stA dA hEwAd xwakh dEy?**" literally means "Is this country your happiness?". When bargaining with a shopkeeper you will often hear the phrase " **stA xwakh dEy.** " meaning "It's your happiness." or "It's up to you to give me what you think it's worth.".

3. If a woman were asking the question " **tsO kalan yE?** " "How old are you?" she would use the feminine form **kalana** for the word years. This question is not commonly asked among adults, however, and if they are asked, many times they can only guess their age, sometimes obviously incorrectly. This, of course, is due to the low literacy rate, specially among Pashtun women. Also, as in the west, women in particular seem to purposely underestimate their age!

6-B Vocabulary for Dialog Six

dE		(f, m),	[pro]	you
hEwAd	/-Una	(m),	[n]	country, homeland
kAl (kalan)	/-Una	(m),	[n]	year
mE		(f, m,	[pro]	I
pAtE kEd-ul zu dulta pAtE **kEg-um.**		(f),	[v.i]	1. to stay, to remain 2. to fail I am staying here.
pInzu-wIsht		(f, m,	[n]	twenty-five
shpug-um		(f, m)	[n]	sixth
tsO kalan			[q]	how old (lit. how many years)
tsUmra waxt			[q]	how long, how much time
waxt		(m),	[n]	time, season, opportunity
wAdu kaw-ul zu wAdu kaw-um. wAdu mE kaREy dEy.		(m),	[v.t]	to marry, to wed I am marrying. I have married.
xaburE aturE		(f),	[n]	conversation, chatting, negotiations
xwakh xwakh-a	/-E	(m), (f)	[adv]	happy, glad, pleased
yaw-dErsh		(m),	[n]	thirty-one

6-C Pronunciation Drills

1. Contrasting / **gh** / and / **x** /.

ghOr mE wu-lId.

xOr mE wu-lIda.

dA **gh**wA da.

dA **x**wA da.

dagha **gh**ar dEy.

dagha **x**ar dEy.

dA **gh**aTa da.

dA **x**aTa da.

2. Contrasting / **O** / and / **u** /.

ts**O** larE?

ts**u** larE?

dEy m**O**R shU.

dEy m**u**R shU.

p**O**h tsu shEy dEy?

p**u** tsu shEy dEy?

6-D A Complete Listing of Subject Pronouns and the "be" Verb

PERSON	PRONOUN		"be" VERB		PRONOUN		"be" VERB	
1st	**zu**	(I)	**yum**	(I am)	**mUng**	(we)	**yU**	(we are)
2nd	**tu**	(you)	**yE**	(you are)	**tAsO**	(you)	**yEy**	(you are)
3rd	**hagha**	(she/he - far)	**dEy**	(he is)	**haghOy**	(they)	**dI**	(they are)
3rd m. s	**dEy**	(he - near)	**dEy**	(he is)	**dOy**	(they)	**dI**	(they are)
3rd f. s	**dA**	(she - near)	**da**	(she is)	**dOy**	(they)	**dI**	(they are)

NOTES:

1. The above chart represents a summary of all the personal pronouns of Pashto in the nominative or subject case. There is a slightly different set of personal pronouns for possessive and object pronouns (see 7-D and 7-G).

6-E Feminine Plural Nouns

PRONOUN	NOUN	VERB	
mUng	amrIkanuy	yU.	We are (female) Americans.
mUng	almAnuy	yU.	We are (female) Germans.
tAsO	zdakawUnkE	yEy?	Are you (female) students?
tAsO	khOwUnkE	yEy.	Are you (female) teachers?
dOy	afghAnAnE	dI?	Are they (female) Afghans?
dOy	DAkturAnE	dI?	Are they (female) doctors?
haghOy	shpanE	dI.	They are shepherdesses.
haghOy	pukhtanE	dI.	They are (female) Pushtuns.

NOTES:

1. In Pashto the majority of feminine plural nouns are declined with the plural suffix / **-E** /, but a few feminine plural nouns also end in the suffix / **-uy** /. Compare the sentences in the above box to the one given in (3-E) on masculine plural nouns and then compare it to the box given in (5-E), feminine singular nouns. The following paradigm summarizes how feminine singular nouns are declined in their plural forms:

HUMAN	NON - HUMAN	INANIMATE
DAktur-a (doctor)	**churg-a** (hen)	**wun-a** (tree)
DAktur-AnE (doctors)	**churg-E** (hens)	**wun-E** (trees)
almAn-uy (German)	**sp-uy** (dog)	**tsawk-uy** (chair)
almAn-uy (Germans)	**sp-uy** (dogs)	**tsawk-uy** (chairs)
khOwUnk-E (teacher)		
khOwUnk-E (teachers)		

2. The above paradigm does not take into account all possible dialectal variations. Some informants, for example, maintain that some feminine plural nouns are declined like masculine plural nouns, for example, "female Germans" is **almAn-I** and the plural form of "female dogs" is **sp-I**. Despite these potential variations, the student should keep in mind that references to groups of females; whether they be doctors, Germans, or dogs; are rare in daily conversation. Also, when the plural forms of nouns are used to refer to a mixed group of males and females the masculine form is used.

3. In order to more fully understand how gender and number effect nouns we will break down the above paradigm into the two categories that deal with animate nouns. The first category, human animate nouns, will demonstrate how masculine singular nouns that end in a consonant or the suffix / -Ey / are declined for the feminine plural.

1.

	HUMAN ANIMATE NOUNS				
m. s	**DAktur**	(doctor)	**DAktur-a**	(doctor)	f. s
m. p	**DAktur-An**	(doctors)	**DAktur-AnE**	(doctors)	f. p
m. s	**khOwUnk-Ey**	(teacher)	**khOwUnk-E**	(teacher)	f. s
m. p	**khOwUnk-I**	(teachers)	**khOwUnk-E**	(teachers)	f. p
m. s	**almAn-Ey**	(German)	**almAn-uy**	(German)	f. s
m. p	**almAn-I**	(Germans)	**almAn-uy**	(Germans)	f. p

2.

	NON-HUMAN ANIMATE NOUNS				
m. s	**churg**	(cock)	**churg-a**	(hen)	f. s
m. p	**churg-An**	(cocks)	**churg-E**	(hens)	f. p
m. s	**sp-Ey**	(dog)	**sp-uy**	(dog)	f. s
m. p	**sp-I**	(dogs)	**sp-uy**	(dogs)	f. p

4. Remember that Inanimate nouns are either masculine or feminine, but not both.

6-F Feminine Plural Adjectives

PRONOUN	ADJECTIVE	VERB	
mUng	stuRE	yU.	We are tired.
haghOy	khkwulE	dI.	They are beautiful.
tAsO	jORE	yEy?	Are you well?
hagha	ghaTE	dI.	Those are big.
dOy	DangurE	dI.	They are thin.
dA	dranE	dI.	These are heavy.

NOTES:

1. The majority of feminine plural adjectives are declined with the suffix / -E /, though a few keep the / -uy / suffix for their plural forms. In some dialects words like **stuR-E** and **khkwul-E** are declined with the suffix / -I /, like masculine plural adjectives. The following paradigm demonstrates how the most of adjectives a- declined for gender and number.

ADJECTIVES	Masculine Singular	Masculine Plural	Feminine Singular	Feminine Plural
cheap	arzAn	arzAn	arzAna	arzAnE
bad	bad	bad	bada	badE
skinny	Dangur	Dangur	Dangura	DangurE
expensive	grAn	grAn	grAna	grAnE
big	ghaT	ghaT	ghaTa	ghaTE
tall	jug	jug	juga	jugE
short	lanD	lanD	lanDa	lanDE
big	lOy	lOy	lOya	lOyE
little	lug	lug	luga	lugE
wide	parAx	parAx	parAxa	parAxE
wise	pOh	pOh	pOha	pOhE
healthy	rOgh	rOgh	rOgha	rOghE
light	spuk	spuk	spuka	spukE
weak	sust	sust	susta	sustE

beautiful	**khkwulEy**	**khkwulI**	**khkwulE**	**khkwulE**
tired	**stuREy**	**stuRI**	**stuRE**	**stuRE**
thirsty	**tugEy**	**tugI**	**tugE**	**tugE**
hungry	**wugEy**	**wugI**	**wugE**	**wugE**
alive	**zhwandEy**	**zhwandI**	**zhwandE**	**zhwandE**
small	**kOchnEy**	**kOchnI**	**kOchnuy**	**kOchnuy**
thin	**narEy**	**narI**	**naruy**	**naruy**
former	**puxwAnEy**	**puxwAnI**	**puxwAnuy**	**puxwAnuy**
heavy	**drUnd**	**drAnu**	**drana**	**dranE**
deaf	**kUN**	**kANu**	**kana**	**kanE**
full	**mOR**	**mARu**	**maRa**	**maRE**
dead	**muR**	**mRu**	**mRa**	**mRE**
rotten	**wrOst**	**wrAsta**	**wrasta**	**wrastE**
old	**zOR**	**zARu**	**zaRa**	**zaRE**
ugly	**bad-ranga**	**bad-ranga**	**bad-ranga**	**bad-ranga**
good	**kha**	**kha**	**kha**	**khE**
beautiful	**khAysta**	**khAysta**	**khAysta**	**khAysta**
strong	**takRa**	**takRa**	**takRa**	**takRa**
upset	**xapa**	**xapa**	**xapa**	**xapa**

6-G Recognizing Feminine Plural Nouns and Adjectives

1. Feminine singular nouns and adjectives ending in the suffix / **-a** / are declined with the suffix / **-E** / for their plural forms.

hagha	**qAbila**	**khuza**	**da.**	She is a competent woman.
haghOy	**qAbilE**	**khuzE**	**dI.**	They are competent women.
hagha	**aspa**	**mRa**	**da.**	That horse is dead.
hagha	**aspE**	**mRE**	**dI.**	Those horses are dead.

hagha	**yawa**	**mAlTa**	**larI.**	She has one orange.
hagha	**dwE**	**mAlTE**	**larI.**	She has two oranges.

2. Feminine singular nouns that end in the suffix / **-E** / are not declined for their plural forms. (In some dialects they are declined with the suffix / **-I** / like masculine plural nouns.

zu	**nuwE**	**zdakawUnkE**	**yum.**	I am a new (female) student.
mUng	**nuwE**	**zdakawUnkE**	**yU.**	We are new (female) students.
dA	**khkwulE**	**malgurE**	**larI.**	She has a beautiful friend.
dOy	**khkwulE**	**malgurE**	**larI.**	They have beautiful friends.
zmA	**khOwUnkE**	**stuRE**	**da.**	My teacher is tired.
zmA	**khOwUnkE**	**stuRE**	**dI.**	My teachers are tired.

3. Feminine singular nouns and adjectives ending in the suffix / **-uy** / do not change for their plural forms.

hagha	**puxwAnuy**	**almAnuy**	**da.**	That is a former German.
hagha	**puxwAnuy**	**almAn-uy**	**dI.**	Those are former Germans.
zmA	**tsapluy**	**xarAba**	**da.**	My sandal is bad.
zmA	**tsapluy**	**xarAbE**	**dI.**	My sandals are bad.

4. Feminine singular nouns ending in / -**O** / or / -**A** / add the suffix / **-gAnE** / for their plural forms.

zmA	**plsh<u>O</u>**	**Randa**	**da.**	My cat is blind.
zmA	**plshO<u>gAnE</u>**	**RandE**	**dI.**	My cats are blind.
stA	**ghw<u>A</u>**	**lOya**	**da.**	Your cow is big!
stA	**ghwA<u>gAnE</u>**	**lOyE**	**dI.**	Your cows are big.

<u>**NOTES:**</u>

1. The plural suffix of **anA** (aunt) is also / **-gAnE** /. In some dialects **mOr** (mother) and **xOr** (sister) also add this suffix for their plural forms.

2. Words that end in a consonant are normally masculine, but there are a few feminine <u>**in-animate**</u> nouns that end in a <u>**consonant**</u>. They become plural by adding the suffix / **-E** /.

hagha	**lOya**	**stu<u>n</u>**	**da.**	That is a big needle.
hagha	**lOyE**	**stun<u>E</u>**	**dI.**	Those are big needles.
hagha	**zaRa**	**bRastu<u>n</u>**	**da.**	That is an old quilt.
hagha	**zaRE**	**bRastun<u>E</u>**	**dI.**	Those are old quilts.

3. Natural gender words for family members are declined in the following ways: **mOr -> myEndE** (mother -> mothers), **xOr -> xwEndE** (sister -> sisters), **lUr -> lUNE** (daughter -> daughters) and **njuluy -> njUnE** (girl - girls). These words are all irregular plurals and need to be memorized.

4. Be careful not to confuse the word for full **mOR** for the word for dead **muR** (compare the adjectives in the chart in 6-F note 1.). Note too the examples below:

zu <u>mOR</u> yum.	I am <u>full</u>.	**mUng <u>mARu</u> yU.**	We are <u>full</u>.
zu <u>muR</u> yum.	I am <u>dead</u>.	**mUng <u>mRu</u> yU.**	We are <u>dead</u>.

* **Note to the teacher:** Practice the above patterns with as many feminine nouns and adjectives as possible. Try also to ask descriptive questions about different objects using the conjunctive **yA** (or), for example, " **hagha bRastun zaRa da <u>yA</u> nuwE?**" "Is the quilt <u>or</u> new?".

6-H The Use of *shta* (existence, presence) and *nushta* (absence)

mushra khuza pu kOr kE shta?	Is the lady of the house at home?
na, dulta nushta.	No, she is not (present) here.
mAlim sAhib shta?	Is the teacher present?
na, nushta.	No, he is not present.
pu pAkistAn kE kalIsA shta?	Does a church exist in Pakistan?
hO, DErE shta.	Yes, there are many (existing).
pu khAr kE hEts-tsOk nushta.	There's no one present in the city.
raIs sAhIb pu daftar kE shta?	Is the director (sir) present?
hO, dulta shta.	Yes he is (present) here.
stA pu jub kE tsu shEy shta?	Is there something in your pocket?
na, hEts-shEy nushta.	No, there is nothing (existing) there.
tsOk shta?	Is someone here (present)?

NOTES:

1. The word **shta** , and its negative form **nushta**, are special forms of the third person singular and plural present tense "be" verb. They signal the existence or lack of existence of something or the presence or absence of someone. It is often used in questions in the sense of "Is anyone at home?".

2. The word **sAhIb** is a term of respect which roughly has the same meaning as the English word "sir". It is used in government offices when addressing superiors much like the word "sir" is used in the American military.

* **Note to the teacher:** Have the students ask each other similar questions based on the above model sentences.

6-I Examples of the Verb *kEdul* "to become" in the Present Tense

tAsO	**stuRI**	**kEguy?**		Are you getting tired?
na,	**nu-stuRI**	**kEgU.**		No, we are not getting tired.
tu	**ghOsa**	**kEgE?**		Are you getting angry?
na,	**nu- ghOsa**	**kEgum.**		No, I am not getting angry.
dA kAr	**kEgI**	**yA**	**nu-kEgI?**	Will this work be done or not?
hO,			**kEgI.**	Yes, it's possible.
mAshUmAn		**wIdu**	**kEgI?**	Are the children going to sleep?
na, haghOy		**nu- wIdu**	**kEgI.**	No, they are not going to sleep.
dA		**wAdu**	**kEgI?**	Is she getting married?
na,		**nu- wAdu**	**kEgI.**	No, she is not getting married.
tsUmra waxt	**dulta**	**pAtE**	**kEgE?**	How long will you stay here?
dwa kAla	**dulta**	**pAtE**	**kEgum.**	I will stay here two years.
dA		**mRa**	**kEgI?**	Is she dying?
hO,	**har-tsOk**	**muR**	**kEgI.**	It is inevitable that everyone dies.

NOTES:

1. The intransitive verb **kEdul** "to become" is considered an irregular verb because there is another infinitive form, namely **shwul**, for the future and past tense (see 15-F and 18-F).

2. The present tense verb stem is for this verb is **kEg-** "becoming, getting" and like the present tense verb stem **lar-** it takes the attached subject markers (see 4-F).

3. In daily conversation the third person singular form of the verb is pronounced **kIgI,** reflecting retrogressive vowel harmony.

4. The verb **kEdul** is also used as an auxiliary verb with nouns and adjectives to form intransitive compound verbs. Several of the above sentences contain compound verbs: **mRu kEdul** "to die" (lit., "to become dead"); **pAtE kEdul** "to stay"; **wAdu kEdul** "to get married" (see 6-A, note 1.); and **wIdu kEdul** "to go to sleep";. These types of combinations are quite common in Pashto (see Lesson Thirteen, sections 13-D & E and notes).

5. Note that the negative marker **nu-** comes before the adjective and not the verb in the above sentences. For example, " **nu-** **ghOsa kEgum.** " "I am not getting angry.".

6. The phrase " **dA kAr kEgI.** " literally means "This work is possible.".

7. The phrase **kEgI** when used by itself means "it is possible" or, as used in the final example, "it is inevitable"

6-J Comprehension Drill 4: Identifying Numbers on a Calendar

Using a calendar learn the numbers 1 - 31. First learn them in order and then try practicing them out of order. The new numbers that have not yet been introduced are as follows:

21	**yawIsht**	27	**wu-wIsht**
22	**dwa-wIsht**	28	**atu-wIsht**
23	**dur-wIsht**	29	**nuhu-wIsht**
24	**tsalur-wIsht**	30	**dErsh**
25	**pInzu-wIsht**	31	**yaw-dErsh**
26	**shpag-wIsht**		

* **Note to the teacher:** After going through the above numbers with the students, take a calendar and point to the different days of the month in a random manner and see if they can name the correct number.

6-K Exercises for Lesson Six

1. Practice describing people, animals and objects with the following sentences: For example: **hagha saREy dEy.** "He is a man."; **hagha tsunga saREy dEy?** "What kind of man is he?"; **hagha takRa saREy dEy.** "He is a strong man.".

1. **dA njuluy da.**
2. **dOy zdakawUnkI dI.**
3. **hagha yaw spEy larI.**
4. **tAsO As laruy?**
5. **dA tsawkuy da.**
6. **tu mAshUmAn larE?**
7. **zu yaw mOTur larum.**
8. **dA yaw kitAb larI.**

2. Replace the underlined word in the following sentence with the words listed below. **zmA dA <u>kitAb</u> xwakh dEy.** "I like this book".

1. qalam **2. mOTur** **3. mAshUm** **4. rang** **5. kOr** **6. mEz**

3. Repeat the above exercise, but this time use the feminine nouns listed below: **zmA dA <u>kitAbcha</u> xwakha da.** "I like this notebook."

1. wuna **2. bRastun** **3. pIshO** **4. maNa** **5. DODuy** **6. tsawkuy**

4. Decline the following list of feminine singular nouns and adjectives into their plural forms, for example, **wun<u>a</u>** -> **wun<u>E</u>** (tree -> trees). (It may be helpful to write out the answers before giving them orally in class.)

1. pIshO	**6. tsapluy**	**11. mAlTa**	**16. narsa**
2. stun	**7. bRastun**	**12. malgurE**	**17. DODuy**
3. tsawkuy	**8. khkwulE**	**13. lUr**	**18. mOr**
4. ghwA	**9. maNa**	**14. pukhtana**	**19. xra**
5. khuza	**10. kaNa**	**15. kitAbcha**	**20. xOr**

5. In the following sentences decline the masculine singular nouns and adjectives to their feminine singular forms. For example: **zu yaw <u>spIn churg</u> larum.** "I have a white rooster." becomes **zu yawa <u>spIna churga</u> larum..** "I have a white hen.. Then decline them to their feminine plural forms: **mUng DErE <u>spInE churgE</u> larU.** "We have many white hens.". Write out of the examples and have them checked by your teacher.

1. dEy stuREy kEgI.	**7. dagha yaw shEytAn mAshUm dEy.**
2. zu yaw afghAn malgurEy larum.	**8. hagha muR kEgI.**
3. hagha ghal DEr xatarnAk dEy.	**9. tu yaw klak pukhtUn yE?**
4. dEy yaw RUnd xar larI.	**10. tu yaw tOr As larE?**
5. dEy pyAwuREy lIkUnkEy dEy.	**11. zu yaw zOR Ukh larum.**
6. zu yaw kOchnEy spEy larum.	**12. zu DEr tugEy aw wugEy kEgum.**

6. Using the question, **"dA tsu shEy dEy?"** "What is this?", point and reply to the following (feminine singular) body parts: (see 4-K exercise 1. for masculine examples)

1.	**pukha**	foot	2.	**xETa**	stomach	3.	**sIna**	chest
4.	**pOza**	nose	5.	**sturga**	eye	6.	**wrIza**	eyebrow

6-L Vocabulary for Lesson Six

Try to use each of the words below in a sentence!

atu-wIsht		(m),	[n]	twenty-eight
bRastun	/-E	(f),	[n]	quilt
dErsh		(m),	[n]	thirty
dur-wIsht		(m),	[n]	twenty-three
dwa-wIsht		(m),	[n]	twenty-two
ghOsa		(f),	[adj, n]	1. angry, upset 2. anger, fury, rage
har-tsOk			[pro]	everyone
hEts shEy		(m.s),	[n]	nothing
jub	/-Una	(m),	[n]	pocket
kalIsA		(f.s),	[n]	church
kAr	/-Una	(m),	[n]	work, duty, occupation, job, labor
kEd-ul zu DAktur **kEg-um.**		(f,m),	[v.i]	1. to become 2. to happen I am becoming a doctor.
kitAbch-a	/-E	(f),	[n]	notebook
mAlim mAlim-a	/-An /-E	(m), (f)	[n]	teacher, instructor, tutor
mAIT-a	/-E	(f),	[n]	orange
mOR maR-a	mARu /-E	(m), (f)	[adj]	1. full, sated, satisfied 2. wealthy, well-to-do
mRu kEd-ul zu **muR kEg-um.**		(m)	[comp v.i]	to die I am dying.

muR	mRu	(m),	[adj]	dead
mR-a	/-E	(f)		
nuhu-wIsht		(m),	[n]	twenty-nine
nushta			[neg. v]	he/she/it is not present, absent
pAtE kEd-ul		(f),	[comp vi]	1. to stay, to remain 2. to fail
zu dulta **pAtE kEg-um.**				I am staying here.
pInzu-wIsht		(m),	[n]	twenty-five
pOz-a	/-E	(f),	[n]	nose
pukh-a	/-E	(f),	[n]	foot
qAbil		(m),	[adj]	able, competent, capable, worthy
qAbil-a	/-E	(f)		
raIs	/-An	(m),	[n]	president, director, chairman, dean
raIs-a	/-E	(f)		
RUnd	RAndu	(m),	[n]	blind
Rand-a	/-E	(f)		
sAhib	/-An	(m),	[n]	1. sir 2. owner
sIn-a	/-E	(f),	[n]	chest, breast, bosom
stun	/-E	(f),	[n]	1. needle, injection 2. pillar
sturg-a	/-E	(f),	[n]	eye
shpag-wIsht		(m),	[n]	twenty-six
shta			[v]	he/she/it is present, existing
tsalur-wIsht		(m),	[n]	twenty-four
tsapluy		(f),	[n]	sandal, shoe
wAdu kEd-ul		(m),	[v.i]	to get married
zu wAdu kEg-um.				I am getting married.
wIdu		(m),	[n]	asleep, sleeping
wIdu kEd-ul		(m),	[comp v.i]	to go to sleep
dEy wIdu kEg-I.				He is going to sleep.
wrIz-a	/-E	(f),	[n]	eyebrow
wu-wIsht		(m),	[n]	twenty-seven
xETa		(f.s),	[n]	stomach, belly
yawIsht		(m),	[n]	twenty-one
yA			[conj]	or, either

UNIT THREE

(Present Tense Verbs and the Possessive Case)

Unit Three at a Glance:

LESSON SEVEN:	The Possessive and Object Case
LESSON EIGHT:	Masculine Nouns in the Oblique Case
LESSON NINE:	Feminine Nouns in the Oblique Case
LESSON TEN:	The Present Tense Verb Forms of Transitive Verbs
LESSON ELEVEN:	The Present Tense Forms of Transitive Compound Verbs
LESSON TWELVE:	The Present Tense Verb Forms of Intransitive Verbs

LESSON SEVEN

wu-yum lwast

7-A Dialog Seven: Questions about Work

1. A.	**dEy tsOk dEy?**	Who is he?
B.	dEy zmA malgurEy dEy.	He is my friend.
2. A.	**dEy tsu kAr kawI?**	What kind of work does he do?
B.	dEy mAmUr dEy.	He is a government employee.
3. A.	**chErta kAr kawI?**	Where does he work?
B.	pu daftar kE kAr kawI.	He works in an office.
	tAsO ham pu daftar kE kAr kawuy?	Do you also work in an office?
4. A.	**na, pu pOhantUn kE sabaq wayum.**	No, I'm studying at college.
B.	du tsu shI sabaq wayuy?	What are you studying?
5. A.	**pukhtO zda kawum.**	I'm studying Pashto.
B.	DEr kha, xOdAy dE kAmyAb lara!	Very good, may God grant you success!
6. A.	**zu ghwARum stAsO zhuba khu zda kRum, aw stAsO pu dOd aw dustUr wu-pOh-Egum.**	I want to learn your language well and to understand your culture and customs.
B.	du alAqE na mO manuna!	Thanks for your interest (in our culture).
7. A.	**lu mA sara chAy skuy?**	Will you drink tea with me?
B.	mErabAnI, chAy mE skulEy dEy.	Thanks, I have drunk tea (already).

NOTES:

1. While many of the dialogs are between men, at this point you should be able to change masculine sentences to feminine ones. For example, in the feminine case sentences (1.A. & B.) would be **dA tsOk da?** "Who is she?" and **dA mAmUra da.** "She is an office worker.".

2. In 6.A. **dOd** and **dustUr** are synonymous, meaning custom or tradition. In Pashto it is common to find synonyms in pairs.

7-B Vocabulary for Dialog Seven

alAq-a	/-E	(f),	[n]	interest, concern, attachment
daftar	/-Una	(m),	[n]	1. office 2. account book
dOd		(m),	[n]	1. custom, ceremony, rite, rule 2. manner
du ... na			[prep]	of
dustUr		(m),	[n]	custom, tradition
ghOkht-ul			[v.t]	to want, to ask, to request
zu hagha kitAb **ghwAR-um**				I want that book.
kAmyAb		(m),	[adj]	successful
kAmyAb-a		/-E	(f)	
kAr kaw-ul			[v.t]	to work
zu pu daftar kE **kAr kaw-um.**				I work in an office.
lu ... sara			[prep]	with
manuna		(f.s),	[n]	1. thanks, gratitude 2. acceptance, agreement
mA			[obj.pro]	me
mAmUr	/-An	(m),	[n]	an official, an office worker
mE			[pro]	I, my
mO (mU)			[poss.pro]	your, our
pOhan-tUn		(m),	[n]	university, college (place of knowledge)
sabaq	/-Una	(m),	[n]	lesson
sabaq way-ul				to study
zu pu kOr kE **sabaq way-um.**				I am studying at home.
stAsO		[poss.pro]		your
zhub-a	/-E	(f),	[n]	1. tongue 2. language 3. word, promise

7-C Pronunciation Drills

1. Contrasting / **ts** / and / **s** /.

dEy khu tsEra larI.

dA khu sUrat larI.

dA du ghru tsUka da.

dA du duh sUk dEy.

dA kUtsa da.

dEy kOsa dEy.

2. Contrasting / **u** / and / **a** /.

zu lu dE sara wAdu kawum.

zu lu dE sara wAda kawum.

dA largI kAgu dI.

dA tsawkuy kaga da.

dA xwAgu dI.

dA xwaga da.

7-D Personal Pronouns in the Possessive Case

PERSON	SINGULAR		PLURAL	
1 st	**zmA** (du mA)	(my, mine)	**zmUng** (du mUng)	(our, ours)
2 nd	**stA** (du tA)	(your, yours)	**stAsO** (du tAsO)	(your, yours)
3 rd m	**du duh**	(his - near)	**du dOy**	(their - near) (theirs)
3 rd f	**du dE**	(her(s) - near)		
3 rd m	**du haghu**	(his - far)	**du haghOy**	(their - far) (theirs)
3 rd f	**du haghE**	(her(s) - far)		
Question	**du chA** (whose)			

NOTES:

1. Like English, Pashto has a set of possessive adjectives, {my, our, your, his, her, their} which precede the object they possess. For example, **dA zmA kitAb dEy.** "This is my book.".

2. Also, as in English, Pashto has a set of **possessive pronouns**, {mine, ours, yours, his, hers, theirs} which follow the noun they possess. Unlike English, however, the forms of possessive adjectives and pronouns are exactly the same, only the syntactical order changes. Contrast the example in the above note with the following example: **dA kitAb zmA dEy.** "This book is mine.". Both sets of of pronouns are in the **oblique** case.

3. In the **possessive case**, the **first** and **second** personal pronouns each have two forms. Instead of the distinct possessive pronouns; **zmA** (my), **zmUng** (our), **stA** and **stAsO** (your), the personal pronouns **mA, tA, mUng** and **tAsO** can also be combined with the preposition **du** (of) to also signal possessiveness, e.g., **dA du mUng kitAb dEy.** "This is our book.". These later forms, however, are more "bookish" and not normally used in daily conversation.

4. Many Pashto speakers also use possessive pronouns interchangeably with object pronouns (See 7-G and 7-H).

7-E Statements with Possessive Adjectives

SUBJECT		PREDICATE		
POS. PRO	**NOUN**	**ADJECTIVE**	**VERB**	
zmA	**mEz**	**parAx**	**dEy.**	My table is wide.
zmUng	**kOr**	**kOchnEy**	**dEy.**	Our house is small.
stA	**wrOr**	**ghaT**	**dEy.**	Your brother is fat.
stAsO	**Amir**	**shtamun**	**dEy?**	Is your director rich?
du duh	**sAt**	**grAn**	**dEy.**	His watch is expensive.
du haghu	**xOr**	**khkwulE**	**da.**	His sister is pretty.
du dE	**kamIs**	**lUnd**	**dEy.**	Her shirt is wet.
du haghE	**mOr**	**stuRE**	**da.**	Her mother is tired.
du dOy	**mOTur**	**zOR**	**dEy.**	Their car is old.
du haghOy	**sabaq**	**mOshkil**	**dEy.**	Their lesson is hard.
du chA	**DODuy**	**khu**	**da?**	Whose food is good?

NOTES:

1. As it is generally the case with adjectives in Pashto, possessive adjectives precede the noun they modify, e.g., **zmA mEz parAx dEy.** "My desk is wide.".

2. The noun which follows the possessive adjective is the subject of the sentence. As discussed in Unit One, the gender of the subject determines whether the adjective and verb are masculine or feminine in the predicate.

7-F Statements and Questions with Possessive Adjectives

dA stA kitAb dEy?	Is this your book?
hO, dA zmA kitAb dEy.	Yes, this is my book.
zmA plshO chErta da?	Where is my cat?
stA plshO pu bAm bAndE da.	Your cat is on the roof.
stAsO zOy nA-rOgh dEy?	Is your son sick?
hO, zmUng zOy nA-rOgh dEy.	Yes, our son is sick.
stAsO nawkar pu bAzAr kE dEy?	Is your servant in the market?
na, zmUng nawkar pu kOr kE dEy.	No, our servant is in the house.
du duh tsapluy dulta dI?	Are his sandals here?
na, du duh tsapluy dulta nu- dI.	No, his sandals are not here.
du haghu kOrtuy tOra da, ku splna?	Is his coat black or white?
du haghu kOrtuy tOra da.	His coat is black.
du dE sturga zaxmI da?	Is her eye is injured?
hO, du dE sturga zaxmI da.	Yes, her eye is injured.

<u>du haghE</u> xOr chErta da?	Where is <u>her</u> sister?
<u>du haghE</u> xOr pu pOhantUn kE da.	<u>Her</u> sister is at college.
hagha <u>stAsO</u> lOkhI dI?	Are those <u>your</u> pots?
na, hagha <u>du dOy</u> lOkhI dI.	No, those are <u>their</u> pots.
<u>du haghOy</u> lUr chErta da?	Where is <u>their</u> daughter?
<u>du haghOy</u> lUr halta nAsta da.	<u>Their</u> daughter sitting is there.
<u>du chA</u> kitAb halta prOt dEy?	<u>Whose</u> book is lying there?
hagha <u>zmA</u> kitAb dEy.	That is <u>my</u> book.
<u>du chA</u> zOy UkhyAr dEy?	<u>Whose</u> son is intelligent?
<u>du haghOy</u> zOy UkhyAr dEy.	<u>Their</u> son is intelligent.
<u>du chA</u> xwaluy tOra da?	<u>Whose</u> hat is black?
<u>stA</u> xwaluy tOra da.	<u>Your</u> hat is black.

<u>NOTES:</u>

1. Words such as **nAst** (sitting), e.g., "**hagha pu bAgh kE <u>nAst</u> dEy.**" "He is <u>sitting</u> in the garden." and **prOt** (lying), e.g., "**stA kitAb pu mEz bAndE <u>prOt</u> dEy.**" "Your book is <u>lying</u> on the desk.", are known as stative passives in English. They function as adjectives and are inflected for both gender and number.

<u>7-G Possessive Pronouns in Questions and Answers</u>

dA kitAb <u>du chA</u> dEy?	<u>Whose</u> book is this?
dA kitAb <u>zmA</u> dEy.	This book is <u>mine</u>.

hagha mOTur du chA dEy?	Whose car is that?
hagha mOTur zmUng dEy.	That car is ours.
dagha pinsul du chA dEy?	Whose pencil is this?
dagha pinsul stA dEy.	This pencil is yours.
hagha tOrE tsapluy stAsO dI?	Are those black sandals yours?
hO, hagha zmUng dI.	Yes, they are ours.
dA sUr qalam du duh dEy?	Is this red pen his?
na, dA du dE dEy.	No, this is hers.
dA khkwulE pIshO du haghu da?	Is this beautiful cat his?
na, dA du haghE da.	No, this is hers.
hagha UkhyAr haluk du chA dEy?	Whose smart boy is that?
hagha haluk du dOy dEy.	That boy is theirs.
hagha taswIr du chA dEy?	Whose picture is that?
hagha du mUsA dEy.	That is Mose's.
dA khu shEr du chA dEy?	Whose good poem is this?
hagha du hAfiz dEy.	That is Hafiz's.

NOTES:

1. While there are no lexical and semantical differences between possessive adjectives and possessive pronouns in Pashto, it is good to have a working knowledge of how they differ syntactically (see 7-D, notes 1 & 2).

Note to the teacher: Be sure to give plenty of practice contrasting possessive adjectives and pronouns.

7-H Object Pronouns

PERSON	SINGULAR		PLURAL	
1 st	**mA**	(me)	**mUng**	(us)
2 nd	**tA**	(you)	**tAsO**	(you)
3 rd m	**duh**	(him - near)	**dOy**	(them - near)
3 rd f	**dE**	(her - near)		
3 rd m	**haghu**	(him - far)	**haghOy**	(them - far)
3 rd f	**haghE**	(her - far)		
Question	**chA** (whom)			

NOTES:

1. The **object pronouns** are pronouns that follow such prepositions as **with** and **to.** They are similar to possessive adjectives, but without the preposition **du** (of) preceding them (compare the chart in 7-D). Because **object pronouns** are used with **pre-** and **postpositions** they are in the **oblique case.**

2. In Pashto, **plural pronouns** show no difference in form in both the direct and oblique case. However, the oblique case forms for **singular pronouns**, used for both the direct and prepositional **object**, are distinct from their **subject** forms in the direct case. Compare, for example, the first person subject pronoun **zu** (I) and the object pronoun **mA** (me).

3. Object pronouns are also used in past tense transitive sentences as "subject" pronouns. This is explained in greater detail in Lesson Twenty (20-D and notes).

7-I Object Pronouns used with the Preposition *lu ... sara* (with)

zmA		**kitAb (lu)**	**tA sara**	**dEy?**	Is my book with you?.
hO,	**stA**	**kitAb (lu)**	**mA sara**	**dEy.**	Yes, your book is with me.

Pashto	English
zmUng mAlim (lu) dE sara dEy?	Is our teacher with her?
hO, hagha (lu) dE sara dEy.	Yes, he is with her.
haghOy (lu) chA sara dI?	Whom are they with?
haghOy (lu) hasan sara dI.	They are with Hassan.
dA tAsO sara shta?	Is it with you?
hO, mUng sara shta.	Yes, it is with us.
du duh dArU tA sara dI?	Is his medicine with you?
na, du duh dArU mA sara nu-dI.	No, his medicine is not with me.
stA mOTur (lu) chA sara dEy?	Who has (lit. is with) your car?
hagha (lu) jAn sara dEy.	It is with John.

NOTES:

1. The preposition **lu . . . sara** (with), like **pu . . . kE** (in), is another example of a split preposition. The noun or pronoun falls between the two prepositions. The word **sara** is considered a **postposition** since it follows the noun.

2. The preposition **lu** (enclosed in parentheses in the above sentences) is often dropped in daily conversation, but it is, however, still used in written Pashto.

3. Some speakers of Pashto freely interchange the possessive adjectives **zmA** (my) and **stA** (your) with the object pronouns **mA** (me) and **tA** (you).

4. The above sentences also communicate the idea of possession. For example, the sentence "**stA kitAb lu mA sara dEy.**", could also be translated: "I have your book.".

5. With the exception of masculine nouns ending in a consonant, nouns ending in a vowel or a diphthong are inflected in the **oblique case** when used with the preposition **lu . . . sara.**. For this reason, the examples have been limited to masculine nouns that do not undergo inflection in the oblique case. The oblique case will be covered in Lessons Eight and Nine.

7-J The Transitive Verb *kawul* " to do " used as an Auxiliary Verb

tAsO chErta kAr kawuy?	Where do you work?
mUng pu daftar kE kAr kawU.	We work in an office.
dA tA sara kAr kawI?	Does she work with you?
na, mA sara kAr nu- kawI.	No, she doesn't work with me.
karIm anguR jArU kawI?	Is Karim sweeping the yard?
na, hagha kOTa jArU kawI.	No, he is sweeping the room.
hafIza tsu kawI?	What is hafiza doing?
hagha kAlI UtU kawI.	She is ironing the clothes.
zmA xOr DErE xaburE kawI.	My sister talks a lot.
dA lu chA sara xaburE kawI?	Whom does she talk with?
lu malgurE sara xaburE kawI.	She talks with her friend.
mAshUmAn Os chErta lObE kawI?	Where are the children playing now?
haghOy pu bAgh kE lObE kawI.	They are playing in the garden.
hagha Os xOb kawI?	Is he sleeping now?
na, hagha DEr xOb nu-kawI.	No, he doesn't sleep much.
tu pukhtO zda kawE?	Are you studying Pashto?
na, Os pukhtO nu- zda kawum.	No, I'm not studying Pashto now.
habIb wAdu kawI?	Is Habib getting married?
na, hagha Os wAdu nu-kawI.	No, he is not getting married now.

NOTES:

1. The verb **kawul** "to do" is an irregular verb and like the verb **kEdul** has a separate infinitive form for the future and past tense, namely **kRul**, a form which indicates that an action is completed (see 13-E & 14-E and notes).

2. There are a number of compound transitive verbs in Pashto. Such verbs consist of an **auxiliary verb** which is combined with a noun or an adjective. One of the most productive verbs in this category is the auxiliary verb **kawul** (see 11-E and notes).

3. Compound verbs in Pashto are translated in English as a single verb. For example, the Pashto words **jArU kawul** (lit., broom + "to do") are translated as the infinitive "to sweep" in English.

4. When used with compound verbs, the negative verb marker **nu-** (not) may either fall on the noun, e.g., "**nu- zda kawum**" "I'm not studying.", or the verb, e.g., "**zda nu-kawum.**" "I am not studying."

7-K Comprehension Drill 5: Learning the Numbers 30 - 2000

Listen to the teacher repeat the numbers divisible by ten, i. e., 30, 40, 50 etc. and then add the numbers 1 - 9 as prefixes to 31 - 39. Finally, let the teacher randomly give numbers 1 - 1000. Don't worry about trying to speak them at this point, simply write the numbers down as you hear them.

30		**dErsh**	**40**	**tsalwEkht**	**50**	**panzOs**	**60**	**shpEtu**
31	**yaw**	**-dErsh**	**41**		**51**		**61**	
32	**dwa**	**-dErsh**	**42**		**52**		**62**	
33	**drI**	**-dErsh**	**43**		**53**		**63**	
34	**tsalOr**	**-dErsh**	**44**		**54**		**64**	
35	**pInzu**	**-dErsh**	**45**		**55**		**65**	
36	**shpag**	**-dErsh**	**46**		**56**		**66**	
37	**wu**	**-dErsh**	**47**		**57**		**67**	
38	**atu**	**-dErsh**	**48**		**58**		**68**	
39	**nuhu**	**-dErsh**	**49**		**59**		**69**	

70		**awyA**	**80**	**atyA**	**90**	**nawI**
71	**yaw**	**-awyA**	**81**		**91**	
72	**dwa**	**-awyA**	**82**		**92**	
73	**drI**	**-awyA**	**83**		**93**	
74	**tsalOr**	**-awyA**	**84**		**94**	
75	**pInzu**	**-awyA**	**85**		**95**	
76	**shpag**	**-awyA**	**86**		**96**	
77	**wu**	**-awyA**	**87**		**97**	
78	**atu**	**-awyA**	**88**		**98**	
79	**nuhu**	**-awyA**	**89**		**99**	

100	**sul**		**1000**	**zur**	
200	**dwa**	**sawa**	**2000**	**dwa**	**zura**
300	**drE**	**sawa**	**3000**	**drE**	**zura**
400	**tsalOr**	**sawa**	**4000**	**tsalOr**	**zura**
500	**pInzu**	**sawa**	**5000**	**pInzu**	**zura**
600	**shpag**	**sawa**	**6000**	**shpag**	**zura**
700	**wu**	**sawa**	**7000**	**wu**	**zura**
800	**atu**	**sawa**	**8000**	**atu**	**zura**
900	**nuhu**	**sawa**	**9000**	**nuhu**	**zura**

NOTES:

1. Unlike English, the numbers one through nine are prefixed, not suffixed, to the numbers 30 - 90.

2. When used as a prefix to numbers divisible by ten the number **drE** (three) changes to **drI**.

3. It can be somewhat frustrating trying to practice the Pashto numbers with shopkeepers in Afghanistan and Pakistan. In Afghanistan, the shopkeepers are more likely to quote a price in Dari, and in Pakistan, Pashto speakers often quote prices in Urdu.

4. Starting from the number **200** the word **sul** "one hundred" changes to **sawa**. Also, when the number **100** is used with other number combinations as in (153) **yaw sul-O drI-pInzOs**, the suffix / **-O** / (and) is attached to the word **sul**. Likewise, **sawa** changes to **saw-O**, e.g., (253) **dwa saw-O drI-pInzOs**.

5. The word, one thousand **zur** adds the suffix /**-a**/ for any number more than one thousand.

* **Note to the teacher:** First have the students repeat the numbers divisible by ten, 30, 40, 50, etc., and then repeat numbers 31 - 39 to demonstrate how the numbers 1 - 9 are prefixed to the numbers divisible by ten. Finally, randomly speak numbers 1 -1000 and have the students write the numbers on a sheet of paper.

7-L Exercises for Lesson Seven

1. Replace each of the words below for the underlined words in the sentence: **zu ghwARum <u>stAsO dOd Aw dustUr</u> zda kRum.** "I want to learn your culture and customs". For example, **pukhtO, zu ghwARum <u>pukhtO</u> zda kRum.** "I want to learn Pashto.".

1. stAsO zhuba **2. tArIx** (history) **3. islAm** (Islam) **4. darI**

2. Substitution Drill: Replace the appropriate word in the sentence **zu Os kAr kawum.** "I'm working now." for each of the words listed below. For example, **dA** (She), **<u>dA</u> Os kAr kawI.** "She is working now.".

1. **jArU kawI**	6. **xaburE kawI**	11. **lObE kawI**
2. **pu anguR kE**	7. **pu daftar kE**	12. **pu OtAq kE**
3. **kOr**	8. **mUng**	13. **xOb kawI**
4. **sabaq zda kawum**	9. **kAr kawum**	14. **haflza**
5. **pukhtO**	10. **du dE mAshUmAn**	15. **UtU kawI**

3. Substitute the following pairs of words for the underlined words in the following sentence: **dA <u>zmA kOr</u> dEy.** "This is <u>my house</u>.". For example, **stA qalam** (your pen), **dA <u>stA qalam</u> dEy.** "This is <u>your pen</u>.".

1. **zmUng**	**kitAb**	7. **du haghOy**	**tsapluy**
2. **du haghu**	**pinsul**	8. **stAsO**	**sAt**
3. **du dOy**	**daftar**	9. **stA**	**bAgh**
4. **du haghE**	**xwaluy**	10. **du haghOy**	**UkhAn**
5. **zmUng**	**maktab**	11. **du duh**	**DODuy**
6. **zmA**	**pEysE**	12. **stAsO**	**mAlim**

4. Substitution Drill: In response to the question; **tu lu <u>chA</u> sara kAr kAwE?** "<u>Who</u> are you working with?", substitute the following words in your answer. For example, **plAr,** (father) **zu lu <u>plAr</u> sara kAr kawum.** "I am working with <u>father</u>.".

1. **mOr**	3. **wrOr**	5. **haghOy**	7. **Ashpaz**
2. **zOy**	4. **dOy**	6. **yaw afghAn**	8. **mAmUr**

5. Double Replacement Drill: Replace both underlined parts in the sentence **<u>stA</u> plshO lu <u>mA</u> sara da.** "<u>Your</u> cat is with <u>me</u>.". For example, **<u>du dOy</u> mOTur** (<u>their</u> car) and **<u>haghOy</u>** (them), becomes **<u>du dOy</u> mOTur lu <u>haghOy</u> sara dEy..** "<u>Their</u> car is with <u>them</u>.".

1. **zmUng pEysE**	-	**tAsO**	3. **du dE lUr**	-	**mUng**
2. **du haghE sAt**	-	**dOy**	4. **stA wrOr**	-	**duh**

7-M Vocabulary for Lesson Seven

Use several of the words listed below in a sentences.

anguR	/-Una	(m),	[n]	courtyard, compound
atyA		(m),	[n]	eighty
awyA		(m),	[n]	seventy
Amir	/-An	(m),	[n]	director
chA			[obj. q]	whom
dars	/-Una	(m),	[n]	lesson, studies, teaching
dArU	/-gAn	(m),	[n]	1. drug, medicine 2. spices
dE		(f.s),	[obj.pro]	her - near (compare haghE)
dOy		(f, m),	[obj.pro]	them - near (compare haghOy)
du chA		(f, m),	[pos. q]	whose
du dE		(f.s),	[pos.pro]	hers, her - near
du duh		(m.s),	[pos.pro]	his - near
du dOy		(f, m),	[pos.pro]	theirs, their - near
du haghE		(f.s),	[pos.pro]	hers, her - far (compare du dE)
du haghu		(m.s),	[pos.pro]	his - far (compare du duh)
du haghOy		(f, m),	[pos.pro]	theirs, their - far
duh		(m.s),	[obj.pro]	him - near (compare haghu)
haghE		(f.s),	[obj.pro]	her - far (compare dE)
haghOy		(f, m)	[obj.pro]	them - far (compare dOy)
haghu		(m.s),	[obj.pro]	him - far (compare duh)
islAm		(m),	[n]	Islam
jArU	/-gAn	(m),	[n]	broom
jArU kaw-ul		(m.s),	[v.t]	to sweep
zu OtAq **jArU kaw-um.**				I am sweeping the room.
kamIs	/-Una	(m),	[n]	shirt
kAlI		(m.p),	[n]	1. clothes 2. furniture
kAr kaw-ul		(m.s),	[v.t]	to work
zu pu daftar kE **kAr kaw-um.**				I work in an office.
kOrtuy		(f),	[n]	coat, jacket
kOT-a	/-E	(f),	[n]	room, cell
ku			[conj]	or

lQb-a	/-E	(f),	[n]	play, game
lQbE kaw-ul		(f.p),	[v.t]	to play
zu lu duh sara **lObE kaw-um.**				I am playing with him.
lQkh-Ey	/-I	(m),	[n]	pot, utensil, vessel
lu . . . sara			[prep]	with
lUnd	/lAndu	(m),	[adv]	wet
lamd-a	/-E	(f)		
maktab	/-Una	(m),	[n]	school
mA		(f, m),	[obj.pro]	me
mOshkil		(m),	[adj]	hard, difficult, a problem
mOshkil-a	/-E	(f)		
mUng		(f, m),	[obj.pro]	us
nawI		(f, m),	[n]	ninety
nAst		(m),	[adj, v]	1. sitting, seated 2. session
nAst-a	/-E	(f)		
prOt		(m),	[adj, v]	located, situated, lying down
prat-a	/-E	(f)		
panzQs		(f, m),	[n]	fifty
sara			[post]	with
saxt		(m),	[adj]	1. hard, difficult 2. firm, solid 3. stingy
saxt-a	/-E	(f)		
sAt	/-Una	(m),	[n]	1. watch 2. hour
(sA'at)				
stA		(f, m),	[pos.pro]	yours, your
(du tA)				
stAsO		(f, m),	[pos.pro]	yours, your
(stAsE or du tAsO)				
sul		(m),	[n]	hundred
shEr	/-Una	(m),	[n]	poem
shpEtu		(m),	[n]	sixty
tsalwEkht		(f, m),	[n]	forty
taswIr	/-Una	(m),	[n]	picture
tA		(f, m),	[obj.pro]	you
tArIx		(m),	[n]	history
tAsO		(f, m),	[obj.pro]	you
UtU		(m.s),	[n]	iron

UtU kaw-ul zu dA kamIs **UtU kaw-um.**	(m.s),	[v.t]	to iron I am ironing this shirt.
xaburE kaw-ul zu DErE **xaburE nu-kaw-um.**	(f.p),	[v.t]	to talk, to chat I don't talk much.
xOb	(m.s),	[n]	sleep, slumber
xOb kaw-ul zu DEr **xOb kaw-um.**	(m.s),	[v.t]	to sleep I sleep a lot.
xwaluy	(f),	[n]	cap, hat
zaxmI	(f),	[adj v]	wounded, injured
zda kaw-ul zu pukhtO **zda kaw-um.**	(f.s)	[v.t]	to learn, to study, to remember I am studying Pashto.
zmA (zumA or du mA)	(f, m),	[pos.pro]	mine, my
zmUng (du mUng)	(f, m),	[pos.pro]	ours, our
zur	(m),	[n]	thousand

LESSON EIGHT

atum lwast

8-A Dialog Eight: Questions about Work

1. A.	**stA daftar chErta dEy?**	Where is your office?
B.	zmA daftar khI xwA ta dEy.	My office is on the right side.
2. A.	**pu daftar kE tsu kAr kawE?**	What do you do in the office?
B.	pu daftar kE mAmUr yum.	I am a clerk in the office.
3. A.	**stA daftar du tsu dupAra dEy?**	What is your office for?
B.	du idArI kAr dupAra dEy.	It is for administrative work.
4. A.	**dA du chA kOTa da?**	Whose room is this?
B.	dA du Amir sAhib kOta da, halta kIN xwA ta du duh mEz dEy.	It's the director's room, on the left hand side is his desk.
5. A.	**du duh pu tIlifUn kE tu ham xaburE kawE?**	Do you also speak on his telephone?
B.	hO, kala nA kala zu ham du duh pu tIlifUn kE xaburE kawum.	Yes, occasionally I also speak on his telephone.
6. A.	**hagha bul mEz du chA dEy?**	Who does the other desk belong to?
B.	hagha zmĀ du ham-kAr dEy.	It's my co-worker's.
7. A.	**du haghu kAr tsu shEy dEy?**	What is his work?
B.	hagha maktUbUna TEyp kawI.	He types letters.

8-B Vocabulary for Dialog Eight

bul		(m),	[adj]	other
bul-a	/-E	(f)		
du			[prep]	of, from
du ... dupAra			[prep-post]	for
ham-kAr	/-An	(m),	[n]	fellow-worker, co-worker, colleague
ham-kAr-a	/-E	(f)		
idArI		(f.s),	[n]	administrative, executive, managerial
kala			[adv]	when
kala nA kala			[adv]	sometimes, now and then
(kala kala)				
kIN		(m),	[n]	left
(gus or chap)				
khI		(f, m),	[n]	right
maktUb	/-Una	(m),	[n]	letter, especially an official letter
ta			[post]	to
tIlifUn	/-Una	(m),	[n]	telephone
TEyp	/-Una	(m),	[n]	type-writer
TEyp kaw-ul			[comp.v.t]	to type
zu pu daftar kE **tEyp kaw-um.**				I type in the office.
xwA		(f),	[n]	side, direction

8-C Pronunciation Drills

1. Contrasting / **k** / and / **x** /.

dEy kAr ta rawAn dEy.

dEy xar ta rawAn dEy.

zmUng kOr Os pu kulI kE dEy.

zmUng xOr Os pu kulI kE da.

2. Contrasting / **i** / and / **u** /.

dA Amir dEy.

dA amur dEy.

hagha sil larI.

hagha sul larI.

tu kAl wu-lIka! bil rA-ka!

tu xAl wu-lIka! bul rA-ka!

8-D The Preposition *du* (of) with Masculine Nouns and Adjectives

POSS. NOUN	SUBJECT	ADJ	VERB	
du maluk	**kOr**	**lOy**	**dEy.**	The house of the chief is big.
du DAktur	**zOy**	**UkhyAr**	**dEy.**	The doctor's son is intelligent.
du saRI	**As**	**chaTak**	**dEy.**	The man's horse is fast.
du lIkUnkI	**kitAb**	**lanD**	**dEy.**	The author's book is short.
du zdakawUnkO	**dars**	**asAn**	**dEy.**	The students' lesson is easy.
du khOwUnkO	**kAr**	**mOshkil**	**dI.**	The teachers' work is difficult.
du mOTurUnO	**xAwund**	**zOR**	**dEy.**	The owner of the cars is old.
du kOrUnO	**mAlik**	**shtamun**	**dI.**	The owner of the houses is rich.
du mAshUmAnO	**plAr**	**nA-rOgh**	**dEy.**	The children's father is sick.
du mAmUrAnO	**raIs**	**ghaT**	**dEy.**	The clerks' boss is fat.
du pukhtAnO	**ghayrat**	**mashhUr**	**dEy.**	The courage of the Pushtuns is famous.

NOTES:

1. The preposition **du** is used to express possession in Pashto. It is best translated as the preposition (of), as is in the sentence, "The house of the chief is big." A more idiomatic translation of the same sentence, however, would use the apostrophe ('s) instead; "The chief's house is big. Most of the above sentences are idiomatic translations.

2. The possessive preposition **du** (of) precedes the noun it modifies and usually occupies the initial place in a sentence. It may, however, be preceded by a demonstrative pronoun or a possessive pronoun (see 8-E).

3. The **possessive noun** immediately follows the possessive preposition **du** (of), but it precedes the noun it modifies, that is, the subject noun. For example, in the sentence **du maluk kOr lOy dEy.** "The house of the chief is big., the word **maluk** (chief) is the possessive noun and **kOr** (house) is the noun that is modified. The part of the sentence that reads **kOr lOy dEy.** "The house is big.", is in itself a complete sentence. The phrase **du maluk** simply tells us who the house belongs to.

4. In Unit Two you learned how subject nouns are inflected in the direct case only for number and gender (see notes on 1-E). In this unit you will learn that nouns can also be inflected in the oblique case when they are preceded by a preposition or followed by a postposition. When such a noun is the object of a pre- or postposition the inflection that occurs is in addition to the inflection for number and gender (see chart below).

5. Nouns in the **possessive case** are also considered to be in the **oblique case** because they are preceded by the preposition **du** (of). Section (8-E) shows how inflection occurs in masculine nouns and adjectives when they are in the oblique case.

6. The following paradigms represent the three most common ways in which masculine nouns inflected in the direct case, i.e., their free forms, to the oblique case.

	ANIMATE		INANIMATE	
	DIRECT	**OBLIQUE**	**DIRECT**	**OBLIQUE**
m. s	**haluk**	**haluk**	**kOr**	**kOr**
m. p	**haluk-An**	**haluk-An-O**	**kOr-Una**	**kOr-Un-O**
m. s	**saR-Ey**	**saR-I**		
m. p	**saR-I**	**saR-O**		

7. In order for adjectives to be in the **oblique case** they must precede a noun in the oblique case. For example, the adjective **zOR** (old) in the sentence " **du mOTurUnO xAwund zOR dEy.** " is not in the oblique case because it follows the subject noun. If, however, we change the sentence to " **du zARO mOTurUnO xAwund zOR dEy.** " "The owner of the old cars is old.", we note that the adjective that precedes the noun **mOTurUnO** (cars) also changes to the oblique case. Note how the adjectives below are declined in the oblique case:

	DIRECT	OBLIQUE	DIRECT	OBLIQUE
m. s	**spIn**	**spIn**	**stuR-Ey**	**stuR-I**
m. p	**spIn**	**spIn**	**stuR-I**	**stuR-O**

	DIRECT	OBLIQUE	DIRECT	OBLIQUE
m. s	zOR	zAR-u	sUr	sr-u
m. p	zAR-u	zaR-O	sr-u	sr-O

8. The three demonstratives pronouns also are inflected in the oblique case (shown in the boxes below). The inflection occurs in both prepositional phrases and noun phrases in the possessive case, e.g., " **pu dE jub kE** " "in this pocket"; " **pu haghO mEzUnO bAndE** " "on those tables"; " **du dE saRI** " "of this man" and " **du daghO saRO** " "of these men". The words **dagha** and **hagha**, however, do not change with masculine singular nouns in the oblique case, e.g., " **du hagha haluk** " "of that boy". For more examples see (8-E and 8-G and notes).

Singular	Direct	Oblique	Plural	Direct	Oblique
this	**dA**	**dE**	these	**dA**	**dE**
this	**dagha**	**daghE**	these	**dagha**	**daghO**
that	**hagha**	**haghE**	those	**hagha**	**haghO**

8-E Masculine Nouns Inflected in the Oblique Case

1. Masculine singular nouns ending in a **consonant** are not inflected in the oblique case.

hagha haluk maNa larI.	That boy has an apple.
du hagha haluk maNa pu dagha pishkAb kE da.	That boy's apple is in this dish.
hagha kAr-gur dulta kAr kawl.	That worker works here.
du hagha kAr-gur Amir pu dE daftar kE kAr kawl.	That worker's boss works in this office.

ghaT baks mA sara dEy.	The big case is with me.
du ghaT baks kill pu mEz bAndE da.	The big case's key is on the table.

2. Masculine singular nouns which end in a consonant and take one of the following plural suffixes / **-An** / or / **-In** / add the vowel / **-O** / to the plural suffix in the oblique case.

halukAn tOp larI.	The boys have a ball.
du halukAnO tOp xarAb dEy.	The boys' ball is bad.
dA nA-rOghAn DAktur larI.	These sick patients have a doctor.
du nA-rOghAnO DAktur qAbil dEy.	The patients' doctor is competent.
muhAjirIn pu kamp kE zhwand kawI.	The refugees live in a camp.
du muhAjirInO kamp nizhdE dEy.	The refugees' camp is near.
mOjAhidIn jahAd kawI.	The holy warriors are fighting a holy war.
lu mOjAhidInO sara jahAd kawI.	He is fighting with the freedom fighters.

3. The final / **-a** / in the masculine plural suffix / **-Una** / is declined to / **-O** / in the oblique case / **-UnO** /.

zmUng kOrUna halta dI.	Our houses are there.
pu dE kOrUnO kE zhwand kawU.	We are living in these houses.

dA zARu mAlUna zmA dI.	This old merchandise is mine.
pu dE zaRO mAlUnO kE hEts xarAb mAl nushta.	Among these old goods there isn't a bad item.

4. Masculine singular nouns and adjectives ending in / **-Ey** / are declined to / **-I** / in the oblique case.

hagha nuwEy khOwUnkEy shul zdakawUnkI larI.	That new teacher has twenty students.
du nuwI khOwUnkI zdakawUnkI UkhyAr dI.	The new teacher's students are intelligent.
hagha shtamun bahranEy dEy.	That is a rich foreigner.
dA mOTur du hagha bahranI dEy.	This car belongs to that foreigner.
dagha saREy ghayrat larI.	This man has courage.
du dagha saRI ghayrat zyAt dEy.	This man's courage is great.

5. Masculine plural nouns and adjectives ending in / **-I** / are declined to / **-O** / in the oblique case.

hagha saRI du afghAnistAn dI.	Those men are from Afghanistan.
du saRO baksUna pu mOTur kE dI.	The men's bags are in the car.
zmA malgurI mElmAnu larI.	My friends have guests.
zmUng pu malgurO kE yaw amrIkanEy ham shta.	There is also an American among our friends.

NOTES:

1. Many speakers of Pashto pronounce the word **malgurO** (friends) as **malgurIO**, i. e., they don't drop the plural suffix / **-I** / in the oblique case. This is true of other plural nouns too, so it may be beneficial to learn both ways of saying such nouns.

2. All masculine plural nouns in the oblique case add the / **-O** / suffix, this is also true for feminine plural nouns (See 9-E). However, plural suffixes are often dropped in daily conversation when the oblique case marker / **-O** / is added. For example, the phrase; " **pu mAlUnO kE** " "in the merchandise" is reduced to " **pu mAlO kE** ".

3. While most nouns are inflected in the oblique case, masculine singular nouns are not inflected to their oblique forms when used with the pre- postposition **pu . . . kE** (in) (See the Pashto examples in section 4-I and read note three as well.)

* **Note to the teacher:** Be sure to give plenty of practice to the students, as the oblique case is not an easy concept to master. Remember to work only with the vocabulary items the students have already learned.

8-F The Intransitive Verb *tlul* " to go " and the Postposition *ta* (to)

Subject	Adverb	Noun - Post	Verb	
tu	**Os**	**kOr ta**	**zE?**	Are you going to the house now?
na,	**Os**	**khAr ta**	**zum.**	No, I'm going to town now.
stA wrOr	**tsu waxt**	**kAbul ta**	**zI?**	When is your brother going to Kabul?
zmA wrOr	**nun**	**kAbul ta**	**zI.**	My brother is going to kAbul today.
tu	**nun shpa**	**sInamA ta**	**zE?**	Are you going to the movie tonight?
na,	**nun shpa**	**bAzAr ta**	**zum.**	No, I'm going to the market tonight.
tAsO	**sabA**	**chErta**	**zuy?**	Where are you going tomorrow?
	sabA	**maktab ta**	**zU.**	We are going to school tomorrow.

halukAn	**tsu waxt**	**kulI ta**	**zI?**	When are the boys going to the village?
dOy	**sabA shpa**	**halta**	**zI.**	They are going there tomorrow night.

NOTES:

1. The verb **tlul** "to go" is considered an irregular intransitive verb in Pashto primarily because the present verb stem, / **z-** /, differs from its infinitive and past tense stem / **tl-** /.

2. The adverbs of time, **nun** (today), **sabA** (tomorrow), **nun shpa** (tonight), and **sabA shpa** (tomorrow night), follow the subject noun in most cases. There is however, a fair amount of syntactical flexibility in Pashto, so they may also appear before the subject.

3. Notice the preposition **ta** (to) in the above sentences, in each case it follows the noun, this is always true of postpositions. **Remember that nouns are in the oblique case when they precede postpositions.** For example, the final diphthong / **-Ey** / in the word **kulEy** (village) is inflected to / **-I**/ in the oblique case in the prepositional phrase " **kulI ta** " "to the village".

4. Note as well, that the adverbs, **dulta** (here) and **halta** (there), and the question word, **chErta** (where), all contain the directional postposition **ta** (to).

8-G The Intransitive Verb *rA-tlul* " to come " and the Adjective *har* (every)

dA hara wraz dE bAzAr ta rA-zI?	Does she come to this market every day?
na, hara wraz dulta nu- rA-zI.	No, she doesn't come here every day.
tAsO hara shpa dE jUmAt ta rA-zuy?	Do you come to this mosque every night?
hO, hara shpa dulta rA-zU.	Yes , we come here every night.
stA lUr tsu waxt kOr ta rA-zI?	When does your daughter come home?
hagha har sahAr kOr ta rA-zI.	She comes home every morning.
hagha har kAl dE kulI ta rA-zI?	Does he come to this village every year?
na, hara myAsht dulta rA-zI.	No, he comes here every month.

dA njuluy <u>har mAkhAm</u> dE rOghtUn ta rA-zI?	Does this girl come to this hospital <u>every evening</u> (just before sunset)?
na, pu hafta kE yawa wraz dulta rA-zI.	No, she comes here one day a week.

<u>NOTES:</u>

1. The intransitive verb **rA-tlul** "to come" like the verb **tlul** "to go" is an example of an irregular verb. Note that both verbs have the same present stem / **z-** /, the only difference is that one has the directive verb prefix / **rA-** / meaning "here" (Old English "hither") to designate the direction of action (lit., "to go here"). (See 11-D and notes.)

2. The adjective **har** (every) may be either masculine or feminine depending on the gender of the time word it is modifying.

3. The words **wraz** (day) and **myAsht** (month) appear to be masculine because they end in consonants, but they are feminine and exceptions to the gender rule.

4. The phrases " **dE bAzAr ta** " "to this market"; " **dE jUmAt ta** " "to this mosque"; " **dE kull ta** " "to this village" and " **dE rOghtUn ta** " "to this hospital" are all prepositional phrases. The demonstrative pronoun **dA** (this) is inflected to its oblique form **dE** because it precedes the postposition **ta** (to) (see notes on 8-D).

8-H The Preposition - Postposition *du . . . dupAra* (for)

dEy (du) chA <u>dupAra</u> kAr kawI?	Who is he working <u>for</u>?
dEy mA <u>dupAra</u> kAr kawI.	He works <u>for</u> me.
dA (du) tsu <u>dupAra</u> zyArat ta zI.	What is she going to the shrine <u>for</u>?
hagha (du) dOA <u>dupAra</u> halta zI.	She is going there <u>for</u> prayer.
kabIr (du) tsu <u>dupAra</u> dUkAn ta zI.	What is Kabir going to the store <u>for</u>?
hagha (du) dawA <u>dupAra</u> halta zI.	He is going there for medicine.
tu (du) tsu <u>dupAra</u> dulta rA-zE?	What are you coming here <u>for</u>?
zu (du) dars <u>dupAra</u> dulta rA-zum.	I'm coming here <u>for</u> a lesson.

NOTES:

1. As it is in the case for the preposition **lu** (with), the preposition **du** is optional and often omitted in daily conversation. Also in some dialects, instead of **dupAra** you will hear the initial consonant change to **lupAra**.

2. Nouns that precede the postposition **dupAra** (for), like **ta** (to), are in the oblique case. This postposition is also used with the infinitive forms of verbs (see 12-G and notes).

3. A more accurate, but less colloquial, translation of the first example, " **du chA dupAra kAr kawI?** " would be, "He works for whom?". In Pashto, the subject pronoun **tsOk** (who) always changes to the object pronoun **chA** (whom) when it precedes a postposition.

8-I Comprehension Drill 6: Learning to Obey Commands

Listen to the commands and do the action!

wu-drEga!	stand up!	**wAxla!**	take!
kEna!	sit down!	**kEgda!**	put down!
rA-sha!	come here!	**wu-ska!**	drink!
lAR-sha!	go!	**wu-xOra!**	eat!

khI xwA ta lAR-sha!	Go to the right!
kINE xwA ta lAR-sha!	Go to the left!

NOTES:

1. Notice that all the verbs end in the vowel / -a /. When this vowel is used with verbs in the imperative mood it directly commands the listener, the second person singular (you), to perform an action. It does not refer to the feminine gender in such cases.

2. Also note that the verbal prefix /wu-/ is attached to some of the verbs in the imperative mood. For more examples of verbs in the imperative mood see Lesson Thirteen.

* **Note to the teacher:** Have the students do the actions as fast as possible. It is not necessary for the students to learn how to pronounce the words at this point, it is more important for them to understand the meaning and obey the commands.

8-J Exercises for Lesson Eight

1. Substitute each of the words below for the underlined word in the sentence: " **hagha bula kOTa zmA du ham-kAr da** ". "That other room is my co-worker's.", e. g., **nawkar** (servant), " **hagha bula kOTa zmA du nawkar da.** " "That other room is my servant's.".

1. **mAlim**	2. **DAktur**	3. **raIs**	4. **wrOr**

2. Substitute the words below for the underlined word in the sentence: " **du DAktur zOy UkhyAr dEy.** " "The doctor's son is intelligent.". For example, **nA-rOgh** (sick), " **du DAktur zOy nA-rOgh dEy.** " "The doctor's son is sick.".

1. **shtamun**	2. **ghaT**	3. **mashhUr**	4. **Dangur**

3. Make sentences in the possessive case from the following pairs of words: For example, **zdakawUnkEy - baks** (student - briefcase), " **dA du zdakawUnkI baks dEy.** " "This is the student's briefcase.".

1. **khOwUnkEy**	-	**dars**	7. **IIkUnkI**	-	**kitAbUna**
2. **tru**	-	**dUkAn**	8. **DAkturAn**	-	**daftar**
3. **mAshUmAn**	-	**tOp**	9. **mOjAhidIn**	-	**kulI**
4. **plarUna**	-	**mAshUmAn**	10. **spEy**	-	**xAwund**
5. **bahranI**	-	**dawA**	11. **muhAjirIn**	-	**kamp**
6. **wrUna**	-	**xwEndE**	12. **halukAn**	-	**maktab**

4. Answer the following question: " **stA wrOr tsu waxt kAbul ta zI?** " "When is your brother going to Kabul?", with a statement and the time words listed below. For example, **Os** (now), " **zmA wrOr Os kAbul ta zI.** " "My brother is going to Kabul now.".

1. **nun**	2. **sabA**	3. **mAkhAm**	4. **sahAr**
5. **nun shpa**	6. **sabA shpa**	7. **nun sahAr**	8. **sabA sahAr**

8-K Vocabulary for Lesson Eight

Try to use each of the following words in a sentence!

asAn		(m),	[adj]	easy
asAn-a /-E (f)				
chaTak		(m),	[adj]	fast, quick, speedy
chaTak-a	/-E	(f)		
dawA	/-gAnE	(f),	[n]	1. medicine, drug 2. a chemical
dOA		(f),	[n]	prayer, benediction
du			[prep]	of, from
du ... dupAra			[prep]	for
dUkAn	/-Una	(m),	[n]	shop
ghayrat		(m),	[adj]	zeal, courage, manliness
ghayrat-a /-E		(f)		
haft-a	/-E	(f),	[n]	week
(afta)				
har		(m),	[adj]	every, each, any
har-a	/-E	(f)		
jahAd		(m),	[n]	holy war, crusade
jahAd kawul		(m),	[comp v.t]	to wage a holy war
zu **jahAd kawum.**				I am fighting a holy war.
kamp	/-Una	(m),	[n]	camp, refugee camp
kAbul		(m.s),	[n]	Kabul, the capital of Afghanistan
kAr-gur	/-An	(m),	[n]	worker, labor, workman
kAr-gur-a	/-gAnE	(f)		
kilI	/-gAnE	(f),	[n]	key
kul-Ey	/-I	(m),	[n]	village, hamlet
mAkhAm		(m),	[n]	evening, late afternoon
mAl	/-Una	(m),	[n]	property, goods, merchandise, livestock
mAlik	/-An	(m),	[n]	1. owner, proprietor 2. God
mOjAhid	/-In	(m),	[n]	fighter, freedom fighter, holy warrior
muhAjir	/-In	(m),	[n]	refugee, religious refugee
myAsht		(f),	[n]	month, moon
nizhdE			[adv]	near
nun			[adv]	today
nun sahAr			[adv]	this morning

nun shpa			[adv]	tonight
Os			[adv]	now
pishkAb (bishqAb)	/-Una	(m),	[n]	plate
rA-tl-ul			[v.i]	to come, to arrive
zu Os dUkAn ta **rA-z-um.**				I am coming to the shop now.
sabA			[adv]	1. tomorrow 2. morning, daybreak
sabA sahAr			[adv]	tomorrow morning
sabA shpa			[adv]	tomorrow evening, tomorrow night
sahAr		(m),	[n]	morning
sinamA		(f)	[n]	cinema, movies
shp-a	/-E	(f),	[n]	night
tsu waxt			[adv]	when, what time
ta			[prep]	to
tl-ul			[v.i]	to go
zu Os bAzAr ta **z-um.**				I'm going to the bazar now.
tOp	/-Una	(m),	[n]	ball
wraz	/-E	(f),	[n]	day
xAwund	/-An	(m),	[n]	1. owner 2. God, Lord 3. husband
zyArat	/-Una	(m),	[n]	1. shrine 2. pilgrimage
zyAt		(m),	[adv]	much, more, many, most, excess
zyAt-a	/-E	(f)		
zhwand		(m),	[n]	life
zhwand kaw-ul		(m),	[comp v.t]	to live
zu pu kamp kE **zhwand kaw-um.**				I live in a camp.

LESSON NINE

nuhum lwast

9-A Dialog Nine: Questions about Hospitals

1. A.	**dA kUm zAy dEy?**	What is this place?
B.	dA rOghtUn dEy.	This is a hospital.
2. A.	**dA rOghtUn du chA dupAra dEy?**	Who is this hospital for?
B.	du khuzO dupAra dEy.	It is for women.
3. A.	**du khuzO sara kUmE mrusta kIgI?**	What kind of help is available for women?
B.	du khuzO sara harE mrustE kIgI.	Every type of help is available for women.
4. A.	**stA kAr ham-dulta dEy?**	Do you work here?
B.	hO, pu dE rOghtUn kE mUdIra yum.	Yes, in this hospital I am the administrator.
5. A.	zmA du xOr sturgE xUg-IgI.	My sister's eyes hurt.
	dulta ba yE ilAj wu-shI?	Is it possible for her be treated here?
B.	tAsO yE rA-waluy, du xOdAy pu mrusta ilAj yE kIgI.	Bring her, with God's help it is possible to treat her.
6. A.	kha, zu ba yE rA-walum.	Good, I will bring her.
	DEra mErabAnI!	Thanks so much!

NOTES:

1. Notice that the referential pronoun **yE** (him/her/it/them) is used as a substitute for **xOr** (sister) in (5.A. & B. and 6.A.).

2. Passive verb constructions like **mrustE kEdul** "it is possible to be helped", and **ilAj kEdul** "it is possible to be cured" are very common in Pashto. The verb **kEdul** as noted in (6-I Note 3.), indicates the possibility of something occurring.

3. The final vowel in the word **khuzO**, in sentences (2.B., 3.A. & B.), is an example of a feminine plural noun, i.e., **khuzE** (women), undergoing inflection in the oblique case (see 9-E for rules and examples).

4. The verb phrase found in sentence (5.A.), **wu-shI** (will become), is an example of the verb **kEdul** (to become) in the future tense (see Lesson Thirteen).

5. The phrase, " **du xOdAy pu mrusta** " means "with God's help".

9-B Vocabulary for Dialog Nine

ba			[future v. marker]	will
ham-dulta			[adv]	here, in this place, here in
ilAj		(m.s.),	[n]	cure, remedy, treatment
mrust-a	/-E	(f),	[n]	help, assistance
mUdIr	/-An	(m),	[n]	1. director, manager 2. principal
mUdIr-a	/-AnE	(f)		
rA-wast-ul		(f, m),	[v.t]	to bring
zu hagha tA ta **rA-wal-um.**				I am bringing her to you.
xUg		(m),	[n]	1. pain, ache, illness 2. injured, hurt
xUg-Ed-ul		(f,m),	[v.i]	to be injure, to be hurt
zmA sturgE **xUg-IgI.**				My eyes hurt.

9-C Pronunciation Drills

1. Contrasting / **g** / and / **gh** /

gOr mE wu-lId.

ghOr mE wu-lId.

gaREy dulta nushta.

ghaREy dulta nushta.

Os garma da.

Os gharma da.

2. Contrasting / **a** / and / **ha** /.

alwA wu-lIka!

halwA wu-lIka!

ham halta wu-gOra!

amal ta wu-gOra!

dA bahar nu-rA-zI.

dA bar nu-rA-zI.

dA DA<u>g</u> nu-dEy. <u>a</u>rwA dulta rA-zI.

dA dA<u>gh</u> nu-dEy. <u>h</u>awA dulta rA-zI.

9-D The Preposition *du* (of) with Feminine Nouns and Adjectives

Possessive - Noun	Subject	Adjective	Verb	
du njulu<u>y</u>	**mOr**	**khkwulE**	**da.**	The gir<u>l's</u> mother is beautiful.
du spOgm<u>uy</u>	**raNA**	**rOkhAna**	**da.**	The light <u>of</u> the moon is bright.
du khOwUnk<u>E</u>	**wazIfa**	**mOshkila**	**da.**	The teache<u>r's</u> job is difficult.
du wun<u>E</u>	**pANE**	**shnE**	**dI.**	The leaves <u>of</u> the tree are green.
du DAktur<u>E</u>	**xOr**	**UkhyAra**	**da.**	The docto<u>r's</u> sister is intelligent.
du khOwUnk<u>O</u>	**wazIfE**	**saxtE**	**dI.**	The teacher<u>s'</u> duties are hard.
du khuz<u>O</u>	**kAlI**	**pAk**	**dI.**	The wome<u>n's</u> clothes are clean.
du pukhtan<u>O</u>	**hayA**	**mashhUra**	**da.**	The modesty <u>of</u> Pushtun women is famous.

<u>**NOTES:**</u>

1. Compare the chart of (8-D), masculine nouns in the possessive case, with the above sentences of feminine nouns in the possessive case. Also see (9-E) for other examples of feminine nouns and adjectives in the possessive case.

2. The masculine oblique plural suffix / -An<u>O</u> / is also used for few feminine a nouns, for example, " **du DAktur<u>AnO</u> kAr** " "the work <u>of</u> women doctors". Because such words do not differ from their masculine counterparts, the difference is determined by the context of a discourse.

3. As mentioned in Lesson Eight, nouns in the possessive case are also considered to be in the oblique case. The words in the following paradigm represent the two most common ways in which feminine nouns are inflected in the direct and the oblique case.

	DIRECT	OBLIQUE	DIRECT	OBLIQUE
f. s	spuy	spuy	khuz-a	khuz-E
f. p	spuy	spuy-O	khuz-E	khuz-O

4. Feminine adjectives in Pashto follow a similar pattern to nouns in the oblique case. Compare the adjectives in the following paradigm with those given in the paradigm in (8-D).

	DIRECT	OBLIQUE	DIRECT	OBLIQUE
f. s	spIn-a	spIn-E	stuR-E	stuR-E
f. p	spIn-E	spIn-O	stuR-E	stuR-O
f. s	naruy	naruy		
f. p	naruy	naruy-O		

9-E Feminine Nouns and Adjectives in the Oblique Case

1. Feminine singular nouns and adjectives ending in / -a / are inflected to / -E / in the oblique case while their plural forms are inflected from / -E / to / -O /.

dA zaRa wuna da.	This is an old tree.
du zaRE wunE mEwE xwagE dI.	The old tree's fruit is sweet.
hagha zaRE khuzE rOghtUn ta zI.	Those old ladies are going to the hospital.
lu haghO zaRO khuzO sara khAr ta zI.	They are going to the city with those old ladies.

hagha zmUng spIna churga da.	That is our white hen.
hagha zmUng du spInE churgE haguy da.	That is our white hen's egg.
zEbA tsalOr churg-E larI.	Zeba had four hens.
du tsalOrO churgO haguy ghaTE dI.	The eggs of the four hens are large.

2. Feminine singular nouns and adjectives ending in the suffix / -E / are not inflected in the oblique case while their plural forms are declined from **/ -E /** to **/ -O /**.

mUng yawa nuwE khOwUnkE larI.	We have a new (female) teacher.
dA du nuwE khOwUnkE da.	This belongs to the new teacher.
zmA malgurE wugE da.	My (female) friend is hungry.
dA mOTur zmA du malgurE dEy.	This car belongs to my friend.

du dE zdakawUnkE stuRE dI.	Her (female) students are tired.
du stuRO zdakawUnkO mAlima ham stuRE da.	The tired students' teacher is also tired.
dOy pyAwuRE lIkUnkE dI.	They're powerful (female) writers.
du pyAwuRO lIkUnkO kitAbUna mashhUr dI.	The powerful (female) writers' books are famous.

* **Note to the teacher:** You are expected to produce similar types of sentences in the oblique case. The students too, should be able to produce similar sentences. It may be helpful to write the sentences the students produce on the blackboard. This will help them see any mistakes they may be making.

3. Feminine nouns and adjectives ending in / **-uy** / in the singular are not inflected in the oblique case. When such nouns are plural, however, they are inflected with the addition of the suffix / **-O** / in the oblique case.

hagha tsawkuy sra da.	This chair is red.
du tsawkuy rang sUr dEy.	The color of the chair is red.
dA naruy tsapluy dI.	These are thin sandals.
du naruyO tsapluyO bandUna xarAb dI.	The straps of the thin sandals are bad.

NOTES:

1. Without the context of an actual discourse, it is impossible to know if certain human animate nouns are male or female. This is because in the plural, feminine animate nouns and adjectives are inflected like masculine nouns and adjectives (see 8-E and notes).

2. Besides these three basic categories which outline how feminine nouns are inflected for the oblique case, four more examples may be added, though such nouns are few in number.

   A. Feminine singular nouns ending in a consonant add the suffix / **-E** / in the oblique case.

hagha stun da.	That is a needle.
hagha du stunE sUrEy dEy.	That is the eye of the needle.
zmA bRastun chErta da?	Where is my quilt?
zmA du bRastunE mAlUch xarAb dI.	The cotton of my quilt is bad.

   B. Feminine singular nouns ending in / **-A** / are not inflected in the oblique case.

dA lOya kalA da.	This is a large fort.
hagha du lOyE kalA war dEy.	That is the door of the large fort.

C. Feminine singular nouns ending in / -I / change to / -uy / when inflected for their plural forms.

dOst<u>I</u> khu da.	Friendship is good.
du dOst<u>uy</u> barakatUna DEr dI.	The blessings <u>of</u> a friendship are many.

D. Feminine singular nouns ending in the vowel / O / are <u>not</u> inflected in the oblique case.

du pukht<u>O</u> nuwE zdakawUnkE pu sinf kE nAstE dI.	The new Pashto (female) students are sitting in the class.

3. While the oblique case may seem complex at first, similarly, a Pashto speaker might find it hard to distinguish the subtle difference in meaning between a word containing the plural morpheme /-s/ and a word containing the apostrophe /-'s/. The following example illustrates the difference in meaning between nouns in the direct and the oblique cases:

When the feminine singular noun phrase " **tOr<u>a</u> churg<u>a</u>** " " black hen " is inflected from the direct case to the oblique case it becomes " **du tOr<u>E</u> churg<u>E</u>** " " black hen<u>'s</u> ". This, however, may be confusing, since in the direct case the feminine plural form for this noun phrase is " **tOr<u>E</u> churg<u>E</u>** " " black hen<u>s</u> ". The only way to distinguish the number of the two phrases then is the presence or absence of the preposition **du** (of).

4. In the oblique case numbers one through ten change with the addition of the suffix / -O /. Note the chart below:

Direct	**yawa**	**dwa**	**drE**	**tsalOr**	**pInzu**	**shpag**
Oblique	**yawO**	**dwa<u>O</u>**	**drE<u>O</u>**	**tsalOr<u>O</u>**	**pInz<u>O</u>**	**shpag<u>O</u>**

Direct	**wu**	**atu**	**nuhu**	**las**
Oblique	**wO**	**at<u>O</u>**	**nuh<u>O</u>**	**las<u>O</u>**

9-F The Transitive Verbs *xwaRul* " to eat " and *skul* " to drink "

1. **xwaRul** - to eat, to consume — The Present Tense Verb Stem - *xwr-*

tu sahAr DEra DODuy xwrE?	Do you eat much food in the morning?
na, sahAr yawAzE luga wucha DODuy xwrum.	No, in the morning I only eat a little dry bread.
stAsO malgurI ghwakha xwrI?	Do your friends eat meat?
na, haghOy ghwakha nu-xwrI.	No, they don't eat meat.
du shpE tsu waxt DODuy xwruy?	When do you eat food at night?
mUng pu atO bajO DODuy xwrU.	We eat food at eight o'clock.
dA wrIjE hEts nu- xwrI?	Doesn't she ever eat rice?
na, yawAzE AlUgAn xwrI.	No, she only eats potatoes.

NOTES:

1. Note that the verb stem in the infinitive form of the verb **xwaR-ul** "to eat" differs from its present verb stem **xwr-**. Because of this difference, the verb is considered to be an irregular verb in Pashto.

2. Notice too both words in the phrase "**atu bajE** (eight o'clock) are inflected for the oblique case " **pu atO bajO** " "at eight o'clock".

2. **skul** - to drink, to smoke — The Present Tense Verb Stem - *sk-*

tu du shpE chAy skE?	Do you drink tea at night?
hO, du shpa shIn chAy skum.	Yes, I drink green tea at night.

tAsO lu mA sara chAy skuy?	Will you drink tea with me?
mErAbAnI, yawAzE Ubu skum.	Thanks, I'll just drink water.
tsu shEy skuy?, tOr chAy ku shIn?	What will you drink, black or green tea?
mErabAnI, tOr chAy skum.	Thanks, I will drink black tea.
dEy du wrazE tsO sigruTa skI?	How many cigarettes does he smoke a day?
du wrazE shul sigruTa skI.	He smokes twenty cigarettes a day.

NOTES:

1. In some dialects the regular transitive verb **skul** "to drink" is also pronounced **tskul**.

2. It is more polite to insist that someone eat or drink something with you rather than to ask a person if he would like to have something to eat or drink. So you would not normally ask the question: " **lu mA sara chAy skuy?**" "Will you drink tea with me?", but rather insist: " **lu mA sara chAy skuy!** " "Drink tea with me!". Such insistence is the key in letting someone sincerely feel you want to have tea with them, although of course, they still may feel free to refuse the offer.

3. Often too, the invitation to drink tea is expressed by a person who would like to politely signal his desire to end the conversation so he can go about his business. The initial offer should be refused since its simply a polite gesture. If he is serious about the matter, he will insist a couple of times.

9-G The Pre-postposition *lu ... na* (from)

stA plAr lu kUm zAy na pu tIlifUn kE xaburE kawI?	Where is your father calling on the telephone from?
hagha lu amrIkE na xaburE kawI.	He is calling from America.
stA zOy tsu waxt lu maktab na kOr ta rA-zI?	What time does your son come home from school?
hagha dA waxt lu maktab na rA-zI.	He comes from school at this time.

stA malgurEy lu kUm hEwAd -a dulta rA-zI?	Which country is your friend coming here from?
hagha lu inglIstAn -a rA-zI.	He's coming from England.

NOTES:

1. With the exception of masculine singular nouns, nouns are inflected for the oblique case with the pre- postposition **lu . . . na** (from). Many grammarians would classify nouns used with the above pre- postpositions as either being oblique case II or the ablative case.

2. The postposition **na** (from) is sometimes reduced to / **-a** / when it follows a consonant (note the last two examples).

3. The postposition **tsuxa** (from) could be used in the place of **na** (from) in many of the above sentences. For example,

byAtI du tsu shI tsuxa jOR-IgI?	What are scissors made from?
byAtI du OspunE tsuxa jOR-IgI.	Scissors are made from iron.

9-H The Interrogatives *kUm* (which) and *kUm yaw* (which one)

kUm saREy DEr kAr kawI?	Which man works a lot?
kUm zdakawUnkI dars nu-zda kawI?	Which of the students doesn't study the lesson?
kUma khuza DAktura da?	Which woman is the doctor?
kUmE njUnE khu AshpazI kawI?	Which of the girls cooks well?
kUm yaw DEr shOx dEy?	Which one (child) is really naughty?
kUma yawa (kitAbcha) ghwARE?	Which one (notebook) do you want?

NOTES:

1. The interrogative **kUm** (which) is inflected for both number and gender.

* **Note to the Teacher:** Divide the students in to pairs and have them practice asking questions of each other using the interrogative **kUm** (which).

9-I Comprehension Drill 7: Learning to Obey Commands

Try to repeat the following commands as fast as possible!

kUz-sha!	Get down!
wu-xEzha!	Climb in!
nuna-wu-za!	Get in!
dulta wu-drEga!	Stop here!
kIN lAs ta wu-gurza!	Turn left!
khI lAs ta wu-gurza!	Turn right.

NOTES:

1. All five of the above verbs are intransitive verbs. The infinitive forms of the verbs are **gurz-Edul** "to walk, to turn"; **kUz-Edul** "to get down", **xEzh-Edul** "to climb in", **nuna-wa-tul** "to go in" and **dar-Edul** "to stop". These verbs are used in the present tense in the Lesson Twelve (Section 12-D).

* **Note to the Teacher:** After drilling the students, have them practice the commands with each other. The words **kIN** (left) and **khI** (right) are very similar and often confused so they will need to be practiced until they are thoroughly understood.

9-J Exercises for Lesson Nine

1. Replace the pairs of words listed below for the underlined words in the following sentence: **" zu pu dE rOghtUn kE mUdIra yum. "** "I am the director of this hospital.".

1. maktab - mAlima	**3. daftar - mAmUr**
2. kOr - Ashpaz	**4. jUmAt - mOlA**

2. Make sentences in the possessive case from the following pairs of words: For example, **churga - haguy** (hen - egg), becomes " **dA du churgE haguy da.** " "This is the hen's egg.".

1.	**njuluy**	-	**kAlI**	9.	**pukhtO**	-	**zdakawUnkI**
2.	**mAshUma**	-	**mOr**	10.	**zdakawUnkEy**	-	**kitAb**
3.	**bRastun**	-	**mAlUch**	11.	**khOwUnkE**	-	**wazIfa**
4.	**kAlI**	-	**kOTa**	12.	**myEndE**	-	**zAmun**
5.	**haluk**	-	**tsapluy**	13.	**wuna**	-	**pANE**
6.	**pukhtana**	-	**hayA**	14.	**malukAn**	-	**kOrUna**
7.	**DAktura**	-	**lUr**	15.	**xwEndE**	-	**wrOr**
8.	**saRI**	-	**kAr**				

3. Fill in the blanks in the following sentences with the present tense form of the infinitive listed at the end of the sentence. For example, **zu dulta DODuy ____. (xwaRul), zu dulta DODuy xwrum.** "I am eating bread here.".

1. **mUng lu dE sara khAr ta** _________. **(tlul)**
2. **zu pu shpagO bajO DODuy** _________. **(xwaRul)**
3. **dA hEts chAy nu-** _________ **yawAzE Ubu** _________. **(skul)**
4. **dEy hara wraz pu tIlifUn kE xaburE** _________. **(kawul)**
5. **tAsO tsu waxt zmUng kOr ta** _________? **(rA-tlul)**
6. **zmA malgurEy pu rOghtUn kE muR** _________. **(kEdul)**
7. **zmUng mAshUmAn Os wIdu** _________? **(kEdul)**
8. **tAsO nun pukhtO zda** _________ **ku darI?** **(kawul)**

4. From the words listed on the right of each sentence, make the following sentences possessive. For example, " **hagha waRUkEy mOTur dEy.** " "That is a small car."; **(zmUng mAlim)**, becomes "**hagha waRUkEy mOTur <u>zmUng du mAlim</u> dEy.** " "That is <u>our teacher's</u> small car.".

1. **dagha ghaT spEy dEy.** **(dA narEy haluk)**
2. **hagha Ugda kitAbcha da.** **(dagha khkwulE njuluy)**
3. **dA parAxa almAruy da.** **(dA nuwI khOwUnkI)**
4. **dA wrastE maNE dI.** **(zmA wrUna)**
5. **dagha klakE wunE dI.** **(hagha saREy)**

<u>9-K Vocabulary for Lesson Nine</u>

Try to use several of the following words in sentences!

Ashpaz<u>I</u> kaw-<u>ul</u> **zu Ashpazl kaw-um**		(f, m),	[comp.v.t]	to cook I do cooking.
baj-<u>a</u>	/-E	(f),	[adv]	hour, o'clock
band	/-Una	(m),	[n]	band, strap
barak<u>a</u>t	/-Una	(m),	[n]	blessing, benediction
byAt<u>I</u>	/-uy	(f),	[n]	scissors, shears
ghw<u>a</u>kh-a	/-E	(f),	[n]	meat
hag<u>uy</u>		(f),	[n]	egg
hay<u>A</u>		(f.s),	[adj]	modesty, prudence, shame
kal<u>A</u>	/-gAnE	(f),	[n]	fort, fortress
kUm **(kuma)**			[q. pro]	which
lu ... na			[prep]	from
mAl<u>U</u>ch		(m),	[n]	cotton
Ospun-<u>a</u>	/-E	(f),	[n]	iron (fe.)

pAk		(m),	[adj]	1. clean, pure, tidy, neat 2. completely
pAk-a	/-E	(f)		
pAN-a	/-E	(f),	[n]	1. leaf 2. sheet of paper, page
raNA		(f),	[n]	light
rOkhAn		(m),	[adj]	bright, lit, clear
rOkhAn-a	/-E	(f)		
sigruT	/-Una	(m),	[n]	cigarette
sk-ul		(f, m),	[v.t]	to drink, to smoke
zu tOr chAy **sk-um**.				I am drinking black tea.
spOgmuy		(f),	[n]	moon, moonlight
sUr-Ey	/-I	(m),	[n]	hole, cavity, aperture, puncture
shOx		(m),	[adj]	naughty, mischievous
shOx-a	/-E	(f)		
tsuxa			[post]	from
Ubu		(f),	[n]	water
wazIf-a	/-E	(f),	[n]	job, duty, task, function,
wrIjE		(f),	[n]	rice
wuch		(m),	[adj]	dry, arid, parched, barren
wuch-a	/-E	(f)		
xwaR-ul		(f, m),	[v.t]	to eat, to consume, to take
zu har sahAr DODuy **xwr-um**.				I eat bread every morning.
yawAzE			[adj, adv]	only, single, alone, merely

LESSON TEN

lasum lwast

10-A Dialog Ten: Shopping in the Bazar

1. B	**tsu dE pu kAr dI?**	What do you need?
2. A.	**khE maNE mE pu kAr dI.**	I need good apples.
B.	maNE mE har-waxt khE dI.	My apples are always good.
3. A.	**maNE dE kIlO pu tsO dI?**	How much are your apples per kilo?
B.	pu shul rUpuy dI.	Those are twenty rupees.
4. A.	**DErE granE dI, lug yE TITE kRa!**	They are very expensive, give them to me at a cheaper rate!
B.	xEyr dEy, drE nImE rUpuy rA-ka!	Ok, give me three and a half
5. A.	**sama da, dwa kIlO wu-tala!**	It's fine, weigh two kilos of them!
B.	**nOr tsu shEy ghwARuy?**	Do you want something else?
6. A.	**tAza kElE shta?**	Do you have fresh bananas?
B.	hO, bilkOl shta.	Yes, we have (lit. they exist).
7. A.	**kUmE dI? tu yE rA-khkAra ka!**	Which ones are they, show them to me!
B.	dA dI, wE-gOruy!	These ones, look at them!
8. A.	**dA xO DErE waRE dI?**	These are very small, aren't they?
B.	nOrE nu-larum.	I don't have more (of them).
9. A.	**darjun pu tsO rUpuy dI?**	How many rupees are they a dozen?
B.	darjun pu dwO-las rUpuy dI.	They are twelve rupees a dozen.
A.	**khu da, yaw darjun rA-ka!**	It's good, give me a dozen of them!

NOTES:

1. Notice the new pronouns: **dE** (your) used in sentences (1.B. & 3.A.); and **mE** (my) (2.A. & 2.B.). These pronouns are referred to as **non-emphatic possessive adjectives**. A literal translation of sentences (1.B. and 2.A.) would respectively read: "What thing is your need?" and "My need is good apples." (see 10-D & 10-E and notes).

2. The word **yE** (it/them) is used as a referential pronoun in sentences (7.A. & B. and 8.B.). In spoken Pashto it is often reduced to the sound / **-E** /. It is used, for example, in the verbal phrase " **wE-gOruy** " "look at them" (The phrase is actually made up of three separate morphemes **wu-yE-gOruy**, but is shortened as a result of vowel contractions.).

3. In the sentence **dA xO DErE waRE dI.**, the word **xO** acts as the **tag question** (translated: "These are small, aren't they?".

10-B Vocabulary for Dialog Ten

darjun (darzun)	/-Una	(m),	[n]	dozen
dE			[pos. adj]	your
har-waxt			[adv]	always, all the time
kat-ul		(f, m),	[v.t]	to look, to examine, to watch
zu haghOy ta **gOr-um.**				I am looking at them.
wu-gOr-uy!			[imp.v]	you look!
kEl-a	/-E	(f),	[n]	banana
mE			[pos. adj]	my
mO			[pos. adj]	our, your
pu kAr			[prep. phrase]	signals need
khkAra kaw-ul		(f, m),	[comp. v.t]	to show, to reveal
zu kitAb **khkara kaw-um.**				I am showing the book.
rA-khkAra ka!			[imp.v]	Show me!
tAz-a	/-E	(f),	[adj]	fresh, new
TIT		(m),	[adj]	1. short 2. low, base, inferior
TIT-a	/-E	(f)		
TIT-awul		(f, m,),	[comp. v.t]	1. to lower, to decrease, to bow
TITa kRa!		[imp.v]		decrease (it)!
wOR	wARu	(m),	[adj]	small, little, tiny
waR-a	/-E	(f)		
xO			[adv, tag q.]	of course, certainly, surely, then
yE			[poss. adj]	his/her/its/theirs

10-C Pronunciation Drills

1. Contrasting / **x** / and / **kh** /.

dA mE**x** dEy!

dA mE**kh**a da.

dA du duh **x**ar dEy.

dA du duh **kh**Ar dEy.

dA tur**x**u dI.

dA trE **kh**E dI.

2. Contrasting / **i** / and / **a** /.

imAm DEr lOy dEy.

amAm DEr lOy dEy.

m**i**tur dulta dEy.

m**a**Tur dulta dEy.

m**i**lat nu-mrI.

m**a**lax mrI.

10-D Non-Emphatic Possessive Adjectives

Person	SINGULAR		PLURAL	
1 st	**mE**	my	**mO**	our
2 nd	**dE**	your	**mO**	your
3 rd	**yE**	his/her/its	**yE**	theirs

NOTES:

1. The **non-emphatic possessive adjectives**, also referred to as **enclitics**, are equivalent in meaning to the emphatic possessive adjectives (see 7-D and notes) when they act as modifiers of a noun. So while the forms are different, both sets indicate possession and are interchangeable. Enclitics show both person and number, but are not inflected for gender or case.

2. One difference between the two sets of possessive adjectives is that **gender** is not indicated by the 3rd person singular possessive adjective **yE** (its/his/hers) as it is with its emphatic counterparts **du duh / du haghu** (his) and **du dE / du haghE** (her).

3. The possessive adjective **mO** is used for both the first person plural and the second person plural adjective (our, your). Similarly, the third person singular possessive adjective **yE** (its/his/her) and the third person plural possessive adjective **yE** (their) are identical in form.

4. The other major difference between the two sets of possessive adjectives is that the **emphatic** possessive adjective precedes the noun it modifies while **enclitic pronouns** generally follow the noun they modify. For example, the English sentence: "**My son is coming home..**" could either be translated in one of the following two ways in Pashto:

Pashto	English
zmA zOy kOr ta rA-zI.	My son is coming home.
zOy mE kOr ta rA-zI.	

5. **Enclitics** may, however, also precede the nouns they modify. This is because in Pashto syntax, enclitics normally attempt to occupy the "second position" in a sentence, whether it be preceded by a word or a phrase. Note the following two examples:

Pashto	English
nun mE zOy kOr ta rA-zI.	My son is coming home today.
zu yE wrOr sara rA-zum.	I am coming with his brother.

6. Since the enclitic **yE** often is found in close juncture with other words a vowel contraction can occur in colloquial Pashto. For example, when it follows **zu** (I), the two words are pronounced as one word **zE**.

7. Besides functioning as a possessive, an **enclitic** may also function as an **subject** (agent) of a transitive sentence in the past tense or a direct **object** . An enclitic cannot, however, be substituted for a pronoun that is a indirect object.

10-E Non-Emphatic Possessive Adjectives in Sentences

Pashto	English
zmA tru lu kAbul na nun rA-zI.	My uncle is coming from Kabul today.
tru mE lu kAbul na nun rA-zI.	
zmUng xOr halwA xwrI.	Our sister is eating pudding.
xOr mO halwA xwrI.	
stA plAr pu fAbrIka kE kAr kawI?	Does your father work in a factory?
plAr mO pu fAbrIka kE kAr kawI?	

stAsO DODuy DEra xwandawura da. **DODuy mO DEra xwandawura da.**	Your food is very delicious.
du duh mOr zaRa da. **mOr yE zaRa da.**	His mother is old.
du haghOy kOr halta dEy. **kOr yE halta dEy.**	Their house is there.

NOTES:

1. The above pairs of sentences demonstrate the fact that the emphatic and non-emphatic possessive adjectives are interchangeable. The forms may be substituted, but the meaning of the sentence does not change.

* **Note to the teacher:** Have the students practice interchanging the possessive adjectives with a number of similar types of sentences.

10-F Possessive Adjectives used with *pu kAr* " to signal need "

stA hagha qalam pu kAr dEy? **hagha qalam dE pu kAr dEy?**	Do you need that pen?
zmA drE srE kitAbchE pu kAr dI. **drE srE kitAbchE mE pu kAr dI.**	I need three red notebooks.
du haghu tsu shEy pu kAr dEy? **tsu shEy yE pu kAr dEy?**	What does he need?

Pashto	English
stAsO dA tsapluy pu kAr nu-dI? / dA tsapluy mO pu kAr nu-dI?	Don't you need these sandals?
zmUng Os hEts shEy pu kAr nu-dEy. / Os mO hEts shEy pu kAr nu-dEy.	We don't need anything now.
du haghOy DODuy pu kAr da. / DODuy yE pu kAr da.	They need food.

NOTES:

1. The prepositional phrase, **pu kAr**, when used with the "be" verb signals "need". Though the English translation of the above sentences use subject pronouns, in Pashto, this construction is used only with possessive adjectives rather than subject pronouns (see 10-A note 1.).

2. As in (10-E), both sets of possessive adjectives are shown in the above sentences to further show how the two sets may be used interchangeably.

3. In daily conversation, however, the non-emphatic possessive adjectives tend to be used with greater frequency than emphatic adjectives.

* **Note to the teacher:** Ask questions using both types of possessive adjectives, then let the students ask each other questions in groups of two or three.

10-G Fifteen Common Transitive Verbs in the Present Tense

1. *aghUstul* - to wear, to put on Present Tense Verb Stem - *aghUnd-*

Pashto	English
nun hawA DEra saRa da, tsu aghUndE?	Today the weather is very, what are you going to wear?
zu yaw drUnd bAlA-pOsh aghUndum.	I am going to wear a heavy coat.
hagha nun shpa jorgE ta tsu aghUndI?	What is he wearing to the council meeting tonight?
yaw nuwEy kamIs aw partUg aghUndI.	He is wearing a new shirt and trousers.

NOTES:

1. As a simple reminder, remember that a **transitive verb** requires a **direct object** to complete its meaning. For example, in the sentence " **zu bAlA-pOsh aghUndum.**" "I am going to wear a heavy coat." the word "coat" is the **direct object**. In Pashto the basic word order of a transitive sentence is **SOV** (Subject-Object-Verb).

2. In addition to the above definition, we can also say that a **transitive verb** shows an **action** by an **actor** or **agent** (the subject) upon a **goal** (the end point of the action). The goal of the action is referred to as the **patient** (the object). In the example given in note one, " **zu** " is the **agent** and " **bAlA-pOsh** " the **patient**. These concepts become more important when we begin to deal with transitive verbal forms in the past tense that are "passive" (see Lesson Twenty, section 20-C and notes).

3. Many present tense verb stems in Pashto differ from their infinitive forms so the present tense verb stem is given for each new verb. Attached subject markers are used with all present tense verbs stems (see 4-F and notes).

4. The words **kamls aw partUg** (shirt and trousers) refers to the traditional Afghan clothes worn by both men and women. Both tend to be loose and baggy, but very comfortable.

5. A **jurga** is a traditional Pashtun tribal meeting where the heads of a village or the representatives of a clan come together for consultation and deliberation on matters affecting the interests of the people they represent. On a local level, the tribal assembly may be ask to settle property disputes or to end a blood feud. On the national level, such assemblies have been convened to form or to legitimate national governments.

2. *awrEdul* - to hear, to listen Present Tense Verb Stem - *awr-*

tAsO nun shpa xabarUna awruy?	Are you listening to the news tonight?
mUng, hara shpa xabarUna awrU.	We listen to the news every night.
hagha du pukhtO sAz awrI?	Is he listening to Pashto music?
na, hagha yE nu-awrI.	No, he isn't listening to it.

NOTES:

1. Verbs ending in the suffix / **-Edul** / usually indicates that a verb is intransitive, but in this case the verb **awrEdul** is transitive.

3. *axistul* - to buy, to take **Present Tense Verb Stem - *axl-***

Pashto	English
Ashpaz mO hara wraz lu bAzAr -a sawdA axlI?	Does your cook buy groceries from the market every day?
na, hara wraz sawdA nu-axlI.	No, he doesn't buy groceries every day.
tu lu haghu na tsu axlE?	What are you taking from him?
lu haghu na yaw khu kitAb axlum.	I'm getting a good book from him.

4. *bIwul* - to take (animate objects) **Present Tense Verb Stem - *byAy-***

Pashto	English
tsu waxt hagha DAktur ta byAyE?	When are you taking him to the doctor
sahAr waxtI yE byAyum.	I am taking him in the early morning.
DurEwur dA khuza ham daftar ta byAyI?	Is the driver also taking this woman to the office?
na, nu-yE byAyI.	No, he is not taking her.

NOTES:

1. In Pashto there are two sets of verbs, depending on whether an object is animate or inanimate, for the words "to take" and "to bring". The above verb is used with animate objects, while the verb **wRul** (to take) is used with inanimate objects. .

5. *ganDul* - to sew, to mend **Present Tense Verb Stem - *ganD-***

Pashto	English
tu tsu waxt zmA kamIs ganDE?	When are you sewing my shirt?
sabA sahAr yE ganDum.	I am sewing it tomorrow morning.

hagha Os tsu ganDI?	Is the driver also taking this woman to the What is she sewing now?
hagha nuwI kAlI ganDI.	She is sewing a new outfit.

6. *ghOkhtul* - to want, to ask **Present Tense Verb Stem - *ghwAR-***

hagha lu mA na tsu shEy ghwARI?	What does he want from me?
lu tA na lugE pEysE ghwARI.	He wants a little money from you.
tAsO tsu shEy ghwARuy?	What do you want?
mErabAnI, hEts nu- ghwARum.	Thanks, I don't want anything.

7. *lIdul* - to see, to visit **Present Tense Verb Stem - *wIn-***

tAsO hagha saREy wInuy?	Do you see that man?
na, zu yE lu dE zAy na nu-wInum.	No, I don't see him from this position.
hara wraz dE malgurEy wInE?	Do you see your friend daily?
na, sirf kala kala yE wInum.	No, I only see him sometimes.

8. *lIkul* - to write **Present Tense Verb Stem - *lIk-***

tsOk DErE maza-dArE qisE lIKI?	Who writes very enjoyable
ahmEd yE lIkI.	Ahmed writes them.

dA mazmUn du chA dupAra lIkE?	Who are you writing this essay for?
du sinf dupAra yE lIkum.	I am writing it for a class.

NOTES:

1. The word **maza-dAr** (lit., that which possesses **maza** taste or flavor) is normally used to describe food, but here it is used in an idiomatic sense to describe something which is enjoyable or pleasing to the senses.

9. *lwastul* - to read Present Tense Verb Stem - *lwal-*

tu sahAr tsu lwalE?	What do you read in the morning?
zu har sahAr kOrAn-i pAk lwalum.	I read the holy Koran every morning.
tAsO DErE mOjalE lwaluy?	Do you read many magazines?
na, hara wraz wrazpANa lwalU.	No, we read the newspaper every day.

NOTES:

1. In some dialects the infinitive is pronounced **lOṣtul** and the present tense root form is pronounced **lOl-**. The verb **lwastul** (to read) is not used very much in spoken Pashto, instead they tend to use the verb **wayul** (to speak, to read).
2. The phrase **kOran-i pAk** (Holy Koran) is borrowed from Persian. The / **-i** / is the possessive marker in Persian.

10. *mInzul* - to wash Present Tense Verb Stem - *mInz-*

khuza dE hara wraz yawAzE lOkhI mInzI?	Does your wife wash the dishes alone each day?
na, zu ham du haghE sara lOkhI mInzum.	No, I also wash the dishes with her.

tu	**hara**	**hafta**	**jAmE**	**mInzE?**	Do you wash clothes every week?
hO,	**hara**	**hafta**	**yE**	**mInzum.**	Yes, I wash them every week.

NOTES:

1. The verb **mInzul** (to wash) is prefixed with verb particle / **prE**- / (on, upon) in some dialects. For example, "**hara hafta yE <u>prE</u>-mInzum.**" "I wash them every week.".

11. *pEzhandul* - to recognize, to know Present Tense Verb Stem - *pEzhan-*

tu		**hassan**	**pEzhanE?**	Do you know Hassan?
hO,		**haghu**	**pEzhanum.**	Yes, I know him.
tAsO	**khu**	**mOTur**	**pEzhanuy?**	Can you recognize a good car?
hO,	**mUng**	**yE**	**pEzhanU.**	Yes,. we can recognize one.

NOTES:

1. The verb **pEzhandul** is most commonly used in the sense of knowing, recognizing or identifying a person rather than an inanimate object, such as a car. In the later case, the verb is used to indicate a person's ability <u>to recognize the quality</u> of something.

2 The verb is also used to talk about abstract concepts, such as:

haghOy	**<u>haqIqat</u>**	**pEzhanI?**	Do they know what <u>truth</u> is?.

12. *rA-wastul* - to bring (animate objects) Present Tense Verb Stem - *rA-wal-*

tu hara wraz hagha lu daftar na kOr ta rA-walE?	Do you bring her home from the office every day?
hO, hara wraz yE rA-walum.	Yes, I bring her every day.
DurEwur tsu waxt tA dulta rA-walI?	When will the driver bring you here?
nun shpa mO dulta rA-walI.	He will bring me here tonight.

NOTES:

1. The verbs **rA-wastul** (to bring animate objects) and **rA-wRul** (to bring inanimate objects) are very similar in meaning and easily confused since we make no such distinction in English.

2. Remember that the verbs **blwul** (to take) and **rA-wastul** (to bring) are used when one is referring to the transportation of humans. Practice using these antonyms together in sentences.

3. The infinitive forms of the verbs **axistul** (to buy); **lwastul** (to read) and **rA-wastul** all contain the suffix /**-stul**/. What is also interesting about the three verbs is that the verb stems all contain an additional /**-l**/ in the present tense forms; **axl-**, **lwal-** and **rA-wal-**

13. *rA-wRul* - to bring (inanimate objects) Present Tense Verb Stem - *rA-wR-*

nawkar dE tsO bajE lu bAzAr -a DODuy rA-wRI.	What time does your servant bring bread from the bazar?
pu atO bajO yE rA-wRI.	He brings it at eight o'clock.
mUng ta tsOk chAy rA-wRI?	Who will bring us tea?
lUr mE yE rA-wRI.	My daughter is bringing it.

NOTES:

1. The locative adverb **rA-** / (here) is combined with the word **wRul** (to take inanimate objects) to produce its antonym "to bring" or literally, "to take here".

14. *wayul* - to say, to tell, to read, to study Present Tense Verb Stem - *wAy-*

tu tsu shEy wAyE?	What are you reading?
yawa qisa pu Injil sharIf kE wAyum.	I am reading a story in the New Testament.
DEr U-bakhuy, tsu wAyuy?	Excuse me, what are you saying?
wAyum: lu mA sara chAy skuy?	I'm saying: "Will you drink tea with me?"

NOTES:

1. In daily conversation the verb **wayul** is used with greater frequency to communicate the concept of reading than its more bookish counterpart **lwastul**.

2. The above verb is also used with nouns such as **sabaq** (lesson) to form the compound transitive verb **sabaq wayul** (to study) (see Dialog Seven).

15. *wRul* - to take (inanimate objects) Present Tense Verb Stem - *wR-*

tu nun zmA kitAb wRE?	Are you taking my book today?
hO, nun stA kitAb wRum.	Yes, I'm taking your book today.
hagha dA kAghazUna daftar ta wRI?	Is he taking these papers to the office?
na, nu-yE wRI.	No, he is not taking them.

NOTES:

1. A summary of the **present tense verb stems** that have been used so far in this course are as follows: (All present tense verbs take the attached subject suffixes that are listed in 4-F.)

aghUnd-	wear	**kaw-**	do, work	**sAt-**	watch
awr-	hear, listen	**lIk-**	write	**sk-**	drink
axl-	buy, take	**lwal-**	read	**tal-**	weigh
byAy-	take	**mInz-**	wash	**wAy-**	say, read
ganD-	sew, mend	**rA-wal-**	bring	**wR-**	take
gOr-	look	**rA-wR-**	bring	**xwr-**	eat
ghwAR-	want				

10-H Exercises for Lesson Ten

1. Fill in the blanks in the following sentences with the correct form of the verb listed to the right of the sentence. For example, **zu dulta DODuy** ________ **(xwaRul)**. **zu dulta DODuy xwrum.** "I am eating bread here.".

1. **hagha nun jAmE**	________.	**(mInzul)**
2. **mUng lu duh sara khAr ta**	________.	**(tlul)**
3. **haghOy hara wraz xabarUna**	________.	**(awrEdul)**
4. **tu hassan aw gulmakuy**	________?	**(pEzhandul)**
5. **tAsO hara shpa yaw nuwEy kitAb**	________?	**(lwastul)**
6. **DurEwur mUng daftar ta**	________?	**(bIwul)**
7. **marUf chA dupAra maktUb**	________?	**(lIkul)**
8. **tAsO tsu shEy**	________?	**(ghOkhtul)**
9. **tu hara shpa zmA malgurEy**	________?	**(lIdul)**
10. **tAsO hagha kOr**	________?	**(axistul)**
11. **dOy nun nuwEy mAl zmA dUkAn ta**	________?	**(rA-wRul)**
12. **nun hawA saRa da, zu bAlA-pOsh**	________?	**(aghUstul)**

2. Make meaningful questions and answers from the following pairs of words and then make similar sentences on your own.

1. **jAmE**	-	**mInz-ul**
2. **sAz**	-	**awrEdul**
3. **wrazpANa**	-	**lwastul**
4. **kAll**	-	**ganDul**
5. **sawdA**	-	**axistul**
6. **tsawkuy**	-	**rA-wRul**

10-I Vocabulary for Lesson Ten

Try to use several of the following words in sentences!

aghU-stul (f, m), [v.t]	to wear, to put on
zu nuwEy kamIs **aghUnd-um.**	I am wearing a new shirt.
awr-Edul (f, m), [v.t]	to hear, to listen
zu hara shpa sAz **awr-um.**	I listen to music every night.
ax-istul (f, m), [v.t]	to take, to buy, to get
zu yaw khu kitAb **axl-um.**	I am buying a good book.
bAlA-pOsh /-Una (m), [n]	overcoat, coat
bIw-ul (f, m), [v.t]	to take (animate objects)
zu haghu DAktur ta **byAy-um.**	I am taking him to the doctor.
dE [pos.adj]	your (see stA)
DurEwur /-An (m), [n]	driver
fAbrIk-a /-E (f), [n]	factory
ganD-ul (f, m), [v.t]	to sew, to mend
zu nuwEy kamIs **ganD-um.**	I am sewing a new shirt.
ghOkht-ul (f, m), [v.t]	to want, to ask, to request
zu lugE Ubu **ghwAR-um.**	I want a little water.
halwA (f.s), [n]	pudding, dessert
haqIqat (m.s), [n]	truth, reality, fact
hawA (f), [n]	1. weather, climate 2. air
Injil (m), [n]	New Testament, Gospel
jAmE (f), [n]	clothes, garment
jurg-a /-E (f), [n]	council, assembly, meeting
kOrAn (m.s), [n] (qurAn)	Quran
lId-ul (f, m), [v.t]	to see
zu haghOy **wIn-um.**	I see them.
lIk /-Una (m), [n]	1. letter 2. writing
lIk-ul (f, m), [v.t]	to write
zu duh ta lIk **lIk-um.**	I am writing a letter to him.
lwa-stul (f, m), [v.t]	to read
zu Os wrazpANa **lwal-um.**	I am reading the newspaper now.
maza /-E (f), [n]	1. taste, flavor 2. enjoyment
maza-dAr (m), [adj]; maza-dAr-a /-E (f)	1. tasty, delicious 2. enjoyable
mazmUn /-Una (m), [n]	subject, matter, topic, content

mE			[pos.adj]	my (see zmA)
mInz-ul		(f, m),	[v.t]	to wash
zu hara wraz lOkhI **mInz-um.**				**I wash dishes every day.**
mO			[pos.adj]	1. our (see zmUng) 2. your (see stAsO)
mOjal-a	/-E	(f),	[n]	magazine, journal
partUg	/-Una	(m),	[n]	loose trousers
pEzhan-dul		(f, m),	[v.t]	to know, to recognize, to be acquainted with
zu haghu **pEzhan-um.**				**I know him.**
pu kAr			[prep. phrase]	signals need
qis-a	/-E	(f),	[n]	story, tale
rA-wa-stul		(f, m),	[v.t]	to bring (animate objects)
zu haghu kOr ta **rA-wal-um.**				**I am bringing him home.**
rA-wR-ul		(f, m),	[v.t]	to bring (inanimate objects)
zu kitAb kOr ta **rA-wR-um.**				**I am bringing the book home.**
sawdA		(f),	[n]	groceries, purchase, buying
sAz	/-Una	(m),	[n]	music
sirf			[adv]	merely, only
sOR	sAR-u	(m),	[adj]	1. cold, cool 2. dispassionate
saR-a	/-E	(f)		
sharIf		(m),	[adj]	noble, honorable, holy
sharIf-a	/-E	(f)		
waxt-I			[adj]	early
way-ul		(f, m),	[v.t]	1. to say, to tell 2. to read
zu yaw khu kitAb **wAy-um.**				**I am reading a good book.**
wrazpAN-a	**/-E**	(f),	[n]	newspaper, gazette, journal
wR-ul		(f, m),	[v.t]	to take (inanimate objects)
zu kitAb maktab ta **wR-um.**				**I am taking the book to school.**
xaba	/-Una	(m),	[n]	news, information, notice
yE			[pos.adj]	his/her/its/theirs

LESSON ELEVEN

yawO-lasum lwast

11-A Dialog Eleven: Buying Cloth - *TOTa axistul*

1. A. **du jAmO dupAra TOTa larE?**	Do you have cloth for clothes?
B. hO, dA TOTE TOlE du jAmO dupAra dI.	Yes, all of this cloth is for clothes.
2. A. **dA dAxilI mAlUna dI, ku xArijI?**	Are these products local or foreign?
B. dA xArijI dI, hagha nOrE dAxilI dI.	This is foreign, these others are local.
3. A. **yaw khu rang mE pu kAr dEy.**	I need a good color.
B. dA rangUna TOl khu dI, AsmAnI rang sahI dEy.	These are all good colors, the blue color is good (for you).
4. A. **hO, xO dA TOTa DEra Dabala khkArI. luga naruy nu-larE?**	Yes, but this cloth looks very heavy. Don't you have something more light?
B. na, xO dA TOlE du ORI dupAra dI.	No, but all of these are for summer.
5. A. **kha, gaz pu tsO dEy?**	Okay, how much is it a yard?
B. dErsh rUpuy.	Thirty rupees.
6. A. **na, DEra grAna da.**	No, that's too expensive.
B. xEyr dEy, byA pInzu-wIsht rUpuy rA-ka!	It's okay, then give me twenty-five rupees.
7. A. **wu gaza rA-ka! tsO shwE?**	Give me seven yards. How much does that come to (lit. did it become)?
B. yaw sulO pInzu-awyA rUpuy.	One hundred and seventy-five rupees.

NOTES:

1. Instead of the Pashto word **TOTa** (cloth, piece) the word **kapRa** (clothes, garment) is more likely to be used by those refugees who have lived in Pakistan for many years. Many Pushtuns from Eastern Afghanistan also use the Dari word **raxt** (clothes, garment, suit, outfit).

11-B Vocabulary for Dialog Eleven

AsmAn		(m),	[n]	sky, heaven
AsmAn-I		(f.s),	[adj]	1. sky blue 2. heavenly, divine
byA			[adv]	1. again 2. then, later
dAxil-I		(f.s),	[adj]	internal, interior, national
Dabal		(m),	[adj]	1. thick, heavy
Dabal-a	/-E	(f)		
gaz	/-Una	(m),	[n]	about 40 inches
khkAr-Ed-ul		(f, m),	[v.i]	to look like, to appear
dA TOTa DEra ghaTa **khkAr-I.**				This cloth looks very heavy.
OR-Ey	/-I	(m),	[n]	summer
(dOb-Ey	/-I	(m),	[n])	
sahI		(f.s),	[adj]	right, true
TOl		(m),	[adj]	all, whole
TOl-a	/-E			
TOT-a	/-E	(f),	[n]	1. cloth 2. piece, segment, part
xArij-I		(f.s)	[adj]	1. foreign 2. foreigner

11-C Pronunciation Drills

1. Contrasting / **l** / and / **R** /.

dA **l**Und dEy.

dA **R**Und dEy.

2. Contrasting / **Ey** / and / **uy** /.

dagha sp**Ey** nar**Ey** dEy.

dagha sp**uy** nar**uy** da.

lamdawul khu kAr nu-dEy.

Randawul khu kAr nu-dEy.

dEy dA tall.

dEy dA taRI.

hagha zmA lmasEy dEy.

hagha zmA lmasuy da.

hagha puxwAnEy almAnEy dEy.

hagha puxwAnuy almAnuy da.

11-D The Directive Pronouns *rA-*, *dar-* and *war-* with *kawul* "to do"

tu mA ta pEysE rA-kawE?	Are you giving me money?
na, zu tA ta DODuy dar-kawum.	No, I'm giving you bread.
dEy karIm ta kAghaz war-kawI?	Is he giving (him) paper to Karim?
na, war-ta yaw kitAb war-kawI.	No, he is giving him a book.
tAsO nA-rOghAnO ta tsu war-kawuy?	What are you giving (them) the sick?
mUng war-ta darmal war-kawU.	We are giving them medicine.
muhAjirInO ta imdAdI mawAd war-kawuy?	Do you give (them) relief goods to the refugees?
hO, war-ta shOdE war-kawU.	Yes, we are giving milk to them.
zmA zOy ta maNa war-kawE?	Are you giving (him) an apple to my son?
na, maNa duh ta nu- war-kawum.	No, I am not giving him an apple.
dEy tsu waxt rA-ta pEysE rA-kawI?	When will he give me the money?
pEysE dar-ta nu- dar-kawI.	He won't give you the money.

NOTES:

1. While in English, there is only one verb form for the word "give", in Pashto one must specify who the giving is directed towards. This is accomplished by the use of three directive pronouns that are prefixed to verbs. When such prefixes are used with simple verbs, like the verb **kawul** "to do", they are referred to as derivative verbs.

2. As pronouns they may be translated / **rA-** / (me / us); / **dar-** / (you); and / **war-** / (him / her / them).

   a. If the object is directed towards the first person than one would use the pronoun / **rA-** / (to/towards me/us). For example, the sentence " **dEy mA ta kitAb rA-kawI.** " can be literally translated: "He is giving (to/towards me/us) the book to me."

   b. If the pronoun / **dar-** / (to/towards you). is used, then it is directed towards the second person singular or plural. For example, " **hagha tA ta kitAb dar-kawI.** " "He is giving (to/towards you) the book to you.".

   c. If the object of the giving is directed towards a third person, than the pronoun / **war-** / (to/towards her/him/them) is employed. For examples " **dEy war-ta kitAb war-kawI** " "He is giving (to/towards her/him/them) the book to them.

3. The three verb prefixes are also used with other derivative verbs. The particle / **rA-** / (towards me / us) is especially used as such. Note the following examples when they are combined with the verb **tlul** "to go":

hagha	**rA-zI.**	He is coming here (lit., going towards us).
hagha	**dar-zI.**	He is going towards you.
hagha	**war-zI.**	He is going there (lit., towards him/her/them.

4. In addition to their usage with verbs these pronouns may also be used with postpositions instead of object pronouns in the oblique case. Note the sentences in the examples below:

rA-sara zE?	Are you going with us?
hO, dar-sara zum.	Yes, I am going with you.
mUng war-sara zU.	We are going with them.
tu rA-ta tsu rA-kawE?	What are you giving to me?
zu dar-ta chAy dar-kawum.	I am giving tea to you.
zu war-ta kitAb war-kawum.	I am giving a book to them.

11-E Creating Compound Verbs from Adjectives

Pashto	English
Or <u>bal</u> dEy.	The fire is <u>ablaze</u>.
hagha Or <u>bal</u> <u>-awI</u>.	He is <u>lighting</u> the fire.
walE hagha war <u>band</u> dEy?	Why is that door <u>closed</u>?
walE hagha war <u>band</u> <u>-awE</u>?	Why are you <u>closing</u> that door?
mOTur dE <u>jOR</u> dEy?	Is your car <u>fixed</u>.
mOTur dE <u>jOR</u> <u>-awum</u>.	I am <u>fixing</u> your car.
largI <u>mAt</u> dI.	The wood is <u>broken</u>.
hagha Os largI <u>mAt</u> <u>-awI</u>.	He is <u>breaking</u> the wood now.
du haghE kOTa <u>pAka</u> da.	Her room is <u>clean</u>.
hagha kOTa <u>pAk</u> <u>-awI</u>.	She is <u>cleaning</u> the room.
ghwakha <u>paxa</u> da.	The meat is <u>cooked</u>.
Ashpaz ghwakha <u>pax</u> <u>-awI</u>.	The cook is <u>cooking</u> the meat.
kuRkuy <u>xlAsE</u> dI.	The windows are <u>open</u>.
zu kuRkuy <u>xlAs</u> <u>-awum</u>.	I am <u>opening</u> the windows.

<u>NOTES:</u>

1. In Pashto most adjectives can be combined with the auxiliary verb **(k)-awul** "to do" to form **<u>compound transitive verbs</u>** (also called **<u>denominative</u>** verbs in this course). For example, the feminine singular form of the adjective **pOx** (cooked) is **paxa**, is combined with the verb **(k)-awul** to form the infinitive **pax-awul** "to cook". Note the examples below:

Pashto	English
tAsO sAbu pu UbO kE pax-awuy?	Do you cook vegetables in water?
na, pu ghwaRO kE yE pax-awU.	No, we cook it in oil.

2. Since most adjectives end in a **consonant**, for phonological reasons, the initial **/ k- /** in the auxiliary verb ***kawul*** is dropped. This is true in the present tense and for the infinitive forms of the verbs, but in the future and past tense the forms of these verbs retain the **/ k- /**. Note the chart below:

ADJECTIVES			DENOMINATIVE VERBS		
bal	-	ablaze, kindled	**bal**	**-awul** -	to light, to turn on
band	-	closed	**band**	**-awul** -	to close, to shut
jOR	-	healthy, sound	**jOR**	**-awul** -	to build, to fix
mAt	-	broken, defeated	**mAt**	**-awul** -	to break, to defeat
pAk	-	clean, tidy	**pAk**	**-awul** -	to clean
pOx	-	ripe, cooked, baked	**pax**	**-awul** -	to cook, to bake
xlAs	-	open, finished	**xlAs**	**-awul** -	to open, to finish

3. In present tense statements such verbal adjectives are **not** inflected for number or gender.

4. In Lesson Seven (7-J), examples of some inanimate and abstract nouns were also shown in combination with the auxiliary transitive verb ***kawul*** "to do" to form **compound transitive verbs**. Unlike adjectives, most nouns end in a vowel and so the auxiliary verb retains the initial consonant **/ k-/**. Note the examples below:

NOUNS			COMPOUND TRANSITIVE VERBS		
jArU	-	broom	**jArU**	**kawul** -	to sweep
lOba	-	game	**lObE**	**kawul** -	to play
kAr	-	work	**kAr**	**kawul** -	to work
UtU	-	iron	**UtU**	**kawul** -	to iron
wAdu	-	marriage	**wAdu**	**kawul** -	to marry
xabura	-	talk	**xaburE**	**kawul** -	to talk
xOb	-	sleep	**xOb**	**kawul** -	to sleep

5. Besides the above combinations, names of professions can also be combined with the auxiliary verb ***kawul*** "to do" to form compound verbs. In many cases, the noun changes to an adjective with the addition of the vowel / -I / suffixed to the noun:

Occupation - Profession			COMPOUND TRANSITIVE VERBS			
ghal	-	thief	**ghlA**	**kawul**	-	to steal
tarkAN	-	carpenter	**tarkAN-I**	**kawul**	-	to do carpentry
Ashpaz	-	cook	**Ashpaz-I**	**kawul**	-	to cook

6. The verb ***jOR-awul*** "to make, to build, to fix, to repair, to cut hair" is used in numerous ways. Note some of the ways the verb may be used as shown in the following questions.

tarkAN tA dupAra tsu jOR-awI?	What is the carpenter making for you?
tsu waxt dE wEkhtAn jOR-awE?	When are you getting your hair cut?
haghOy du chA dupAra hagha nuwEy kOr jOR-awI?	Who are they building that new house house for?

11-F The Verb *wahul* " to beat, to hit" used as a Auxiliary Verb

dA halukAn har waxt spI <u>wahI</u>.	These boys are always <u>hitting</u> dogs.
walE hara wraz mA <u>wahE</u>?	Why do you <u>hit</u> me every day?
dA hara shpa pu xOb kE <u>chIghE</u> <u>wahI</u>.	She <u>cries out</u> in her sleep every night.
dEy pu hagha sInd kE <u>lAmbO</u> <u>wahI</u>.	He is <u>swimming</u> in that river.

sAzinda hara shpa pu dE hOTal kE rabAb wahI.	The musician plays rabab every night at this hotel.
tu lu mA sara chakar wahE?	Will you walk with me?

NOTES:

1. The verb ***wahul*** "to hit, to beat, to strike" may be used as either a regular transitive verb or an auxiliary verb in combination with nouns. Note how it is used in the following combinations: ***chIghE wahul*** "to scream, to cry out"; ***lAmbO wahul*** "to swim"; ***rabAb wahul*** "to play the rabab"; and ***chakar wahul*** "to walk, to take a stroll".

2. The verb ***chakar wahul*** could also mean going around by foot, by car, or by bicycle, but for enjoyment rather than work. It could even mean going by plane for a pleasure trip.

11-G The Verb *nIwul* "to catch, to take" used as a Auxiliary Verb

dA kOchnEy haluk pu dE maktab kE nu-nIsI.	They won't accept this small boy in this school.
dEy yaw nuwEy kOr pu krAya nIsI.	He is renting a new house.
mUsulmAnAn har kAl yawa myAsht rOzha nIsI.	Muslums fast one month every year.
tAsO zhur tasmIm nu- nIsuy?	Can't you quickly make a decision?
tu walE ghwag nu- nIsE?	Why don't you listen?
pu hagha sInd kE lOy mAhIyAn nIsI.	They are catching big fish from that river.

NOTES:

1. Like the verb ***wahul*** " to hit, to beat ", the verb ***nIwul*** "to catch, to take" can also take nouns to become a compound transitive verb. It produces combinations such as ***krAya nIwul*** " to rent "; ***rOzha nIwul*** " to fast, to abstain ", ***tasmIm nIwul*** " to take a decision", ***ghwag nIwul*** " to listen " and ***mAhIyAn nIwul*** " to fish ".

11-H The Emphatic Adjective *xpul* (own)

dA du chA kitAb dar-ta dar-kawI?	Whose book is she giving to you?
dA xpul kitAb rA-ta rA-kawI.	She is giving me her own book.
tu du chA jAmE aghUndE?	Whose clothes are you wearing?
zu xpulE jAmE aghUndum.	I am wearing my own clothes.
tAsO yawa qisa chA ta lwaluy?	Whom are you reading a story to?
zu yE xpulE lUr ta lwalum.	I am reading it to my own daughter.
dA lamun du chA dupAra ganDE?	Whom are you sewing this skirt for?
zu yE xpul zAn dupAra ganDum.	I am sewing it for myself (lit. own self)
tu Os chErta zE?	Where are going now?
zu xpul kOr ta zum.	I'm going to my own home.
hagha du chA bAysukul xarts-awI?	Whose bicycle is he selling?
hagha xpul bAysukul xarts-awI.	He is selling his own bicycle.
dA du chA dupAra DODuy pax-awI?	Whom is she cooking food for?
du xpulO mAshUmAnO dupAra yE pax-awI.	She is cooking for her own children.
dA xwaluy stA xpula da?	Is this hat your own?
hO, dA xwaluy zmA xpula da.	Yes, this is my own hat.
haghOy tsOk dI?	Who are they?
haghOy zmA xpul dEy.	They are my (own) relatives.

zu	**xpul zAn**	**mInzum.**	I am washing myself (lit. my own self).

NOTES:

1. Unlike English, in Pashto you cannot use the same person subject pronoun and possessive adjective in the same sentence. For example, the 1st person subject pronoun *zu* (I) and the 1st person possessive adjective *zmA* (my) can not co-exist in the same sentence.

2. In sentences where they would normally occur together in English, in Pashto the **emphatic adjective** *xpul* (own) replaces the possessive adjective. Note the (*) ungrammatical versus grammatical examples below:

* zu ~~zmA~~ kitAb larum.	I have my book.
zu xpul kitAb larum.	I have (my) own book.
* tu ~~stA~~ kOr ta zE?	Are you going to your house?
tu xpul kOr ta zE?	Are you going to (your) own house?
* dEy ~~du duh~~ khuzE sara zI.	He is going with his wife.
dEy xpulE khuzE sara zI.	He is going with (his) own wife.

3. There are some occasions when possessive adjectives and the emphatic adjective are used together, e. g., *zmA xpul* "my own". This is done for emphasis or in the case of the second to the last example, to indirectly refer to a relative.

4. Another use of the adjective *xpul* (own) occurs when there is an ambiguous situation or action that needs clarification. For example, in the sentence: " *zu xpulE jAmE aghUndum.*" "I am putting on my own clothes.", the adjective *xpul* is not needed, but it is used here because it helps to show that the person is putting on their own clothes rather than those of someone else.

5. Like other adjectives the word *xpul* (own) is inflected for number, gender and case. Note for example, how the emphatic adjective is inflected in the oblique case in the phrase " *du xpulO mAshUmAnO dupAra* " "for the children".

6. The emphatic adjective *xpul* (self) is also used with the word *zAn* (self) to act like a "reflexive pronoun" *xpul zAn* (own self, own selves). In context it could mean (myself, ourselves, yourself, yourselves, himself/herself/itself or themselves), e. g., " *zu xpul zAn mInzum.* " "I am washing myself." (Also see 24-H for the use of *xpul* with the reflexive pronoun *paxpula*.).

11-I Comprehension Drill 8: Learning Location through Commands

Take a pen and then quickly obey the commands given to you by your instructor without looking at your book!

qalam dE <u>du</u> sar <u>du pAsa</u> wu-nIsa!	Hold your pen <u>above</u> you!
qalam dE <u>tur</u> kitAb <u>lAndE</u> kEgda!	Put your pen <u>under</u> the book!
qalam dE <u>pu</u> kitAb <u>bAndE</u> kEgda!	Put your pen <u>on</u> the book!
qalam dE <u>pu xpula xwA kE</u> wu-nIsa!	Hold your pen <u>by your side</u>!
qalam dE <u>du</u> kitAbO <u>pu manz kE</u> kEgda!	Put your pen <u>between</u> the books!
qalam dE <u>turshA</u> wu-nIsa!	Hold your pen <u>behind</u> you!
qalam dE <u>pu mux kE</u> wu-nIsa!	Hold your pen <u>in front</u> of you!
qalam dE <u>du</u> kAghaz <u>xwA ta</u> kEgda!	Put your pen <u>next</u> to the paper!

<u>NOTES:</u>

1. More examples of the above prepositions are given in Lesson Twenty-Two (section 22-D).

* **Note to the teacher:** It is not necessary for the student to repeat the above sentences. Mix up the commands to see if they can understand the meaning of the sentences. They should not be looking at their books during this exercise!

11-J Exercises for Lesson Eleven

1. Substitute the following words for the underlined word in the sentence: **du <u>jAmO</u> dupAra TOTa larE?** "Do you have <u>cloth</u> for clothes?"

1. **pardE** (curtain) 2. **bAlakht** 3. **tOshak**

2. Substitute the following seasons listed below for the appropriate place in the sentence: **dA TOlE du <u>ORI</u> dupAra dI.** "These are all for the <u>summer</u>.".

1. **pusarlEy** (spring) 2. **munEy** (fall) 3. **zhumEy** (winter)

3. Fill in the correct directional pronoun; **rA-**, **dar-**, and **war-** in the following sentences:

1. **dOy mUng ta kitAbUna** _____ **-kawI.**
2. **haluk malukAnO ta IIkUna** _____ **-kawI?**
3. **mUng tAsO ta yaw pAw chAy** _____ **-kawU.**
4. **plAr mE mA ta pEysE** _____ **-kawI.**
5. **haghOy tA ta Ubu** _____ **-kawI.**
6. **zu nawkar ta pEysE** _____ **-kawum.**
7. **karIm tA ta DODuy** _____ **-kawI.**
8. **mUng ta bRastun nu-** _____ **-kawI.**

4. Replace the object pronoun in the sentences below with the appropriate directional pronoun; **rA-**, **dar-**, or **war-**.

1. **dEy yaw xat mA ta IIkI.**
2. **zu tA ta yawa maNa axlum.**
3. **mUng tAsO ta kAII ganDU.**
4. **dEy (lu) haghOy na xapa kIgI.**
5. **tu (lu) mUng sara kOr ta zE?**

11-K Vocabulary for Lesson Eleven

Try to use several of the following words in sentences!

bal (m), [adj] — ablaze, kindled
bal-a /-E (f)

bal-awul (f, m), [comp. v.t] — to light, to turn on
zu Or **bal-awum.** — I am lighting the fire.

band (m), [adj] — closed, shut
band-a /-E (f)

band-awul (f, m), [comp. v.t] — to close, to shut
zu war **band-awum.** — I am closing the door.

bAysukul	/-Una	(m),	[n]	bicycle
chakar wahul		(m.s),	[comp.v.t]	to stroll, to walk
zu lu tA sara **chakar wahum.**				I am going for a walk with you.
chIgh-a	/-E	(f),	[n]	cry
chIghE wahul		(f.p),	[comp. v.t]	to cry out, to scream
zu pu xOb kE **chIghE wahum.**				I cry out in my sleep.
dar-			[pro]	to / towards you
darmal	/-Una	(m),	[n]	medicine, drug
ghlA kawul		(f.s),	[comp. v.t]	to steal
zu paysE **nu-ghlA nu-kawum.**				I am not stealing the money.
ghwag nIwul		(m.s),	[comp. v.t]	to hear, to listen
zu sAz ta **ghwag nIsum.**				I am listening to the music.
ghwaRI		(m),	[n]	cooking oil, grease, shortening
imdAd-I		(m),	[adj]	helping, aiding, assisting
jOR-awul		(f, m),	[comp. v.t]	to make, to build, to fix, to repair, to cut hair
zu yaw nuwEy kOr **jOR-awum.**				I am building a new house.
krAy-a	/-E	(f),	[n]	rent, fare, hire
lamun	/-I	(f),	[n]	skirt
larg-Ey	/-I	(m),	[n]	wood
lAmbO wahul		(f),	[comp. v.t]	to swim
zu pu sInd kE **lAmbO wahum.**				I swim in the river.
mawAd		(m.p),	[n]	materials, articles, matters
mAh-I	/-yAn	(m),	[n]	fish
mAhI nIwul		(m),	[comp. v.t]	to fish
zu pu sInd kE **mAhI nIsum.**				I catch fish in the river.
mAt		(m),	[adj]	broken, defeated
mAt-awul		(f, m),	[comp. v.t]	1. to break 2. to defeat
zu largEy **mAt-awum.**				I am breaking the wood.
mun-Ey	/-I	(m),	[n]	fall
nI-wul		(f, m),	[v.t]	1. to hold, to catch, to take 2. to hire
zu yE duh ta **nIs-um.**				I am taking it to him.
Or		(m),	[n]	fire
OR-Ey	/-I	(m),	[n]	summer
pard-a	/-E	(f),	[n]	curtain, screen, drape
pax-awul		(f, m),	[comp. v.t]	to cook, to bake
zu DODuy **pax-awum.**				I am baking bread.
pAk-awul		(f, m),	[comp. v.t]	to clean
zu xpula kOTa **pAk-awum.**				I am cleaning my own room.

pOx	pAxu	(m),	[adj]	ripe, cooked, baked
pax-a	/-E	(f)		
pusarl-Ey	/-I	(m),	[n]	spring
rabAb	/-Una	(m)	[n]	rabab (stringed musical instrument)
rA-			[pro]	to / towards me, to / towards us
rOzha		(f.s),	[n]	fast, fasting
rOzha nIwul		(f.s),	[comp. v.t]	to fast
zu nun **rOzha nIsum.**				I am fasting today.
sAbu		(m),	[n]	vegetables
sAzind-a	/-E	(f),	[n]	musical performer, musician
sInd	/-Una	(m),	[n]	river
tarkAN	/-u	(m),	[n]	carpenter
tarkANI kawul		(m),	[comp. v.t]	carpentry
zu hara wraz **trakAnI kawum.**				I do carpentry work every day.
tasmIm	/-Una	(m),	[n]	decision, resolution, determination
tasmIm nIwul		(m),	[v.t]	to decide, to determine
zu zhur **tasmIm nu-nIsum.**				I am not making a quick decision.
wah-ul		(f, m),	[v.t]	to hit, to beat, to strike
zu du haghu spI **nu-wah-um.**				I do not hit their dogs.
walE			[q]	why
war-			[pro]	to / towards him / her / them
wEkht-u	/-An	(m),	[n]	hair
xarts		(m.s),	[n]	expenditure, expense
xarts-awul		(f, m),	[v.t]	1. to sell 2. to spend
zu maNE aw kElE **xarts-awum.**				I am selling apples and bananas.
xIAs		(m),	[adj]	open, finished
xIAs-a	/-E	(f)		
xIAs-awul		(f, m),	[comp. v.t]	1. to open 2. to finish
zu kuRkuy **xIAs-awum.**				I am opening the windows.
xpul		(m),	[adj, n]	1. own 2. relative
xpul-a	/-E	(f)		
zAn		(m.s),	[n]	1. self 2. body
zhum-Ey	/-I	(m),	[n]	winter
zhur			[adv]	quick, quickly, hurriedly
(zur)				

LESSON TWELVE

dwO-lasum lwast

12-A Dialog Twelve: Renting a House *kOr pu krAya nIwul*

1. A.	**sulAm alEy-kOm!**	Hello!
	du dE kOr mAlik yE?	Are you the owner of this house?
B.	na, tsawkI-dAr yum.	No, I'm the watchman.
2. A.	**dA kOr xAII dEy?**	Is this house empty?
B.	hO, xAII dEy.	Yes, it's empty.
3. A.	**pu krAya yE war-kawI?**	Is (the owner) putting it up for rent?
B.	hO, war-kawI.	Yes, he is (renting) it.
4. A.	**tsO manzala dEy?**	How many stories is it?
B.	yaw manzala kOr dEy.	It is a one story house.
5. A.	**tsO kOTE larI?**	How many rooms does it have?
B.	pInzu kOTE aw dwa tashnAbUna larI.	It has five rooms and two bathrooms.
6. A.	**Ashpaz-xAna yE tsunga da?**	How is it's kitchen?
B.	rA-za, wE-gOra!	Come and look at it!
7. A.	**krAya yE tsO da?**	How much is its rent?
B.	du myAshtE dErsh zura afghAnuy.	Thirty thousand Afghanis a month.
8. A.	**dA DEr grAn dEy!**	It is very expensive!
B.	du kOr mAlik sara xaburE wu-ka.	Talk with the landlord (about it)..

9. A.	**hagha tIlifUn larI?**	Does he have a telephone?
B.	hO, du tIlifUn lambar yE 45641 dEy.	Yes, his telephone number is 45641.
10.A.	**manuna, du xOdAy pAmAn**	Thanks, Good-bye.
B.	du manunE waR nu-da, pu muxa dE kha!	It's nothing to talk about, good-bye!

NOTES:

1. The suffix / **-dAr** /, is taken from the present stem of the verb **dAshtan** "to have" in Farsi. When used as a suffix it signals possession. Literally, a **tsawkI-dAr** is one who "has a chair" (by the gate) which refers to the duty of a "guard" in Pakistan and Afghanistan. Most houses in Afghanistan are enclosed by high walls with one main gate to help keep out thieves and maintain purdah. The main job of the watchman is to make sure every one is screened before passing through the outside gate into the inner compound.

2. The word **xAna** (house, room), is also a Farsi loan word. In the dialog it is combined with the noun **Ashpaz** (cook) to mean "kitchen" (lit., "room of the cook"). Pashto does have its own word for kitchen; **paxlanzEy**, but it is not commonly used.

3. When renting a house in Afghanistan or Pakistan it is good to keep in mind that the price of the rent is negotiable. While landlords prefer to rent their houses to expatriates, they also expect more money from them.

4. Be sure to write up a contract and specify any repairs to be done to the house at the very beginning, as most landlords are reluctant to do maintenance once you are in the house.

12-B Vocabulary for Dialog Twelve

Ashpaz-xAn-a	/-E	(f),	[n]	kitchen
lambar	/-Una	(m),	[n]	number
manzal	/-a	(m),	[n]	1. story, floor 2. destination, goal
tsawkI-dAr (chawkI-dAr)	/-An	(m),	[n]	guard, watchman
tashnAb	/-Una	(m),	[n]	bathroom, toilet
waR		(m),	[n]	fit, worthy, suitable, proper
xAlI		(f, m),	[adj]	empty, vacant, blank

12-C Pronunciation Drills

1. Illustrating / **wr** /.

hagha mE wrOr dEy.	He is my brother.
hagha mE wrAru dEy.	He is my nephew.
dA maNE wrastE dI.	These apples are rotten.
wrUsta byA rA-sha.	Come later.
Os wraz da.	It is daytime now.
wrIjE paxE dI.	The rice is cooked.

2. Illustrating / **sh** /.

shpag pIshOgAnE dulta shta.	There are six cats here.
shpARas shpE halta pAtE shOm.	I spent sixteen nights there.
shpAnu pu dashta kE du shpE pAtE shwul.	The shepherds spent the night in the desert.

12-D Twelve Intransitive Verbs used in the Present Tense

1. *dar-Edul* - to stop, to stand, to wait Present Tense Verb Stem - *darEg-*

sarwEs	**dulta**	**darIgI?**	Does the bus stop here?
hO, har sAt	**dulta**	**darIgI.**	Yes, it stops here every hour.

walE		**dulta**	**darEgE?**	Why are you standing here?
anDIwAl	**dupAra**	**dulta**	**darEgum.**	I'm waiting for my friend.

NOTES:

1. The verb suffix / **-dul** / or / **-Edul** / generally indicates that a verb is **intransitive**, i. e., a verb that does not take a direct object. Unlike transitive sentences, in **intransitive** sentences the **subject** expresses the **actor** in both the present and the past tense and there is no nominal goal of action, i. e., a **patient**.

2. Note that the initial consonant / **-d-** / in the verb suffix changes to / **-g-**/ in the present tense stem. The vowel / **-E-** / also changes to / **-I-**/ when the third person attached subject marker is used, e. g., **darIgI** "he/she/they are standing".

3. Although the verb **darE-dul** can also mean "to stand" the stative verb **(w)lAR** plus the "be" verb is commonly used instead, e. g., **hagha halta wlAR dEy.** "He is standing there.".

4. The noun **anDIwAl** (friend) can also mean "one's co-worker, or companion, partner". When a man calls a women his **anDIwAla** he is insinuating that she is his mistress or his concubine.

2. *gurz-Edul* - to walk, to turn, to rotate Present Tense Verb Stem - *gurz-*

tu	**har sahAr**	**chErta**		**gurzE?**	Where do you walk every morning?
zu	**har sahAr**	**pu khAr kE**		**gurzum.**	I go for a walk in the city every morning.
zmA	**sAt**	**nun**	**nu-**	**gurzI.**	My watch isn't running today.

NOTES:

1. The verb **gurz-Edul** more specifically means to walk somewhere for a purpose rather than for pleasure (see II-F note 2. on **chakar wahul**). The postposition **ta** (to) is never used with this verb.

2. Some of the other meanings of the verb are: "to turn, to rotate, to become, to deviate". A more literal translation of the last example in the above box would be; "My watch isn't rotating today".

3. *ghag-Edul* - to talk, to speak Present Tense Verb Stem - *ghagIg-*

haghOy pu darI ghagIgI?	Are they speaking in Dari?
na, pu UzbakI ghagIgI.	No, they are speaking in Uzbeki.
khuza mE pu tIlifUn kE lu xpulO anDIwAlO sara DEra ghagIgI.	My wife talks a lot with her friends on the phone.

4. *kEnAs-tul* - to sit Present Tense Verb Stem - *kEn-*

hafIza pu tOshak bAndE kEnI, ku pu tsawkuy?	Is Hafiza sitting on the mattress or on the chair?
hagha pu tOshak bAndE kEnI.	She is sitting on the mattress.

NOTES:

1. While most intransitive verbs end with the verb suffix / **-dul** /, there are a few intransitive verbs in Pashto that end in / **-tul** /, a suffix that normally signals that a verb is transitive. In this section the verbs **kEnas-tul** "to sit", **nuna-wa-tul** "to enter", **tsumlAs-tul** "to lie" and **wa-tul** "to exit" all contain the suffix / **-tul** /, but are intransitive.

5. *lw-Edul* - to fall Present Tense Verb Stem - *lwEg-*

hagha haluk lu xpul bAysukul -a lwIgI.	The boy is falling off his bike.
kitAb mE lu mEz na lw-Ig-I.	My book is falling off the table.

6. *nuna-wa-tul* - to enter, to go in Present Tense Verb Stem - *nuna-waz-*

tAsO maktab ta nuna-wuzuy?	Are you going inside the school building?
na, mUng nu-nuna-wuzU.	No, we are not going in.

NOTES:

1. The prefix / **nuna-** / is an adverb that means "inside" or "within". The verb **wa-tul** without this prefix, has the opposite meaning, i. e., "to exit".

2. Another meaning of the verb **nuna-wa-tul** is "to take refuge" and from this, the noun **nuna-watanu** "the right of asylum from blood feuds" or "the acceptance of a true offer" is derived. This concept is part of the Pushtun code of honor called **pukhtUn-wAlI**.

7. *Os-Edul* - to live, to reside, to stay Present Tense Verb Stem - *OsEg-*

tAsO pu pEkhawar kE chErta OsEguy?	Where do you live in Peshawar?
mUng Os pu yaw hOTal kE OsEgU.	We are now staying in a hotel.
kOranuy mO pu kAbul kE OsIgI?	Does your family live in Kabul?
na, kOranuy mO pu almAn kE OsIgI.	No, my family lives in Germany.

NOTES:

1. In some dialects the present tense verb stem is **Os-**, e. g., **Os-um** "I live".

8. *pAts-Edul* - to wake up Present Tense Verb Stem - *pAtsEg-*

tu tsu waxt lu xOb -a pAtsEgE?	When do you wake up from sleep?
sahAr waxtI lu xOb -a pAtsEgum.	I wake up early in the morning.

NOTES:

1. The present tense verb stem of **pAts-Edul** (to wake up) is **pAts-** in daily conversation, for example, **pAts-um** "I wake up".

9. *pOh-Edul* - to know, to understand Present Tense Verb Stem - *pOhEg-*

tu pu pukhtO pOhEgE?	Do you understand Pashto?
hO, zu lug lug pOhEgum.	Yes, I understand a little.
tu pOhEgE chE zmA daftar chErta dEy?	Do you know where my office is located?
na, nu-pOhEgum chE chErta dEy.	No, I don't know where it is.
dA pu dars khu pOhIgI?	Does she understand the lesson well?
na, turOsa pOrE khu nu- pOhIgI.	No, she doesn't understand it well yet.
tu pu xat (bAndE) pOhEgE?	Do you understand how to read and write?
hO, zu pu xat pOhEgum.	Yes, I understand how to read and write.

NOTES:

1. The two verbs **pEzhan-dul** and **pOh-Edul** both include in their English definitions the concept "to know". This, however, can be somewhat misleading. More specifically the verb **pEzhan-dul** denotes knowing a person, while the verb **pOh-Edul** denotes knowing about a thing. The verb **pOh-Edul** is also a compound intransitive verb (see 13-D and notes).

2. Notice the prepositional phrases **pu pukhtO**; **pu dars**; **pu xat** in the above sentences. The preposition **pu** (in) is used with the verb **pOh-Edul** "to understand" in the sense of "having knowledge in something". A more accurate translation of the sentence **tu pu pukhtO bAndE pOhEgE?** might be: "Do you have knowledge in Pashto?".

3. The prepositional phrase **turOsa** (until now) is written as one word in Pashto, but it is made up from the preposition **tur** (until); the adverb **Os** (now); and the postposition **-a** (from).

4. The preposition **tur** (until) and the postposition **pOrE** can be used to form such prepositional phrases as: " **tur lasO bajO pOrE** " "until ten o'clock" or " **tur pInzO saRO pOrE** " "up to five men".

5. Although the word **xat** literally means (writing, letter), when it is used with the verb **pOh-Edul** it conveys the idea that a person has the knowledge of how to read and write.

10. *ras-Edul* - to reach, to arrive, to ripen Present Tense Verb Stem - *rasEg-*

tAsO tsu waxt jalAlAbAd ta rasEguy?	When will you reach Jalalabad.
mUng nun shpa halta rasEgU.	We arrive there tonight.
lAs dE grUp ta rasIgI?	Does your hand reach the light bulb?
hO, lAs mE rasIgI.	Yes, my hand reaches.
ghanum tsu waxt rasIgI?	When does the wheat ripen?
pu pusarlI kE rasIgI.	It ripens in the spring.

11. *tsumlAs-tul* - to lie (down) Present Tense Verb Stem - *tsumul-*

abdul chErta tsumulI?	Where is Abdul lying?
hagha pu hagha kaT kE tsumulI.	He is lying on that bed.

12. *wa-tul* - to exit, to go out, to emerge Present Tense Verb Stem - *wUz-*

pu dE myAsht kE du afghAnistAn na wUzE?	Are you leaving Afghanistan this month?
na, zu hEts kala du afghAnistAn na nu-wUzum.	No, I will never leave Afghanistan!

NOTES:

1. Compare verb (6.), **nuna-wa-tul** "to enter", in this same section.
2. The other intransitive verbs that have already been introduced in the book include: **kEdul** "to become", **tlul** "to go" and **rA-tlul** "to come".

3. A summary of the **present tense intransitive verb stems** that have been used so far in this course are as follows:

darEg-	stand, stop	**OsEg-**	live, reside, stay
gurz-	walk, turn	**pAtsEg-**	wake up
ghagEg-	talk, speak	**pOhEg-**	know, understand
kEg-	become	**rasEg-**	reach, arrive, ripen
kEn-	sit	**rA-z-**	come
lwEg-	fall	**tsumul-**	lie
nuna-wuz-	enter	**wUz-**	exit, go out
		z-	to

12-E Expressing the Preposition (about) in Pashto

stA du afghAnistAn du hAlAtO pu bAra kE tsu nazar dEy?	What are your thoughts about the condition of Afghanistan?
zmA pu xyAl chE hAlAt yE DEr xarAb dI.	I think that its condition is very bad.
du dE dars pu bAra kE tsu fikur kawE?	What do you think about this lesson?
fikur kawum chE dA DEr asAn dEy.	I think it is very easy.
tAsO du jang pu hakla tsu mAlUmAt laruy?	What do you know about the fighting?
du jang pu hakla hEts mAlUmAt nu-larum.	I don't have any information about the fighting.
du dE mawzO pu barxa kE tsu wayE?	What do you say regarding this matter?
hEts mAlUmAt nu-larum.	I don't have any information (about it).
dOy du pukhtAnO pu mutAliq tsu lIkI?	What are they writing about Pushtuns?
dOy du pukhtAnO pu dOd aw dustUr bAndE kitAb lIkI.	They are writing a book on the Pushtun customs and traditions.

* **Note to the Teacher:** For homework have each student make two sentences for each of the above prepositional phrases.

NOTES:

1. There are several prepositional phrases in Pashto that express the English preposition **about**. These include: **pu bAra kE; pu mutAliq; pu barxa kE** and **pu hakla,** phrases that are all commonly used and completely interchangeable in most contexts. The above words can also can be translated to English as: **concerning, regarding,** and **in relation to**.

2. Notice that whenever one of the above prepositions is used in a sentence, the preposition **du** (of) begins the prepositional phrase, for example, " **du afghAnistAn pu bAra kE** " "about Afghanistan"; " **du dE dars pu bAra kE** " "about this lesson"; " **du jang pu hakla** " "about the fight"; " **du dE mawzO pu barxa kE** " "about this matter" and " **du pukhtAnO pu mutAliq** " "about Pushtuns".

3. While the words **fikur** (thought, idea) and **xyAl** (thought, imagination) are close in meaning, the latter suggests the thought is more of an opinion or a view. The word **fikur** is commonly combined with the auxiliary verb **kawul**, e. g., " **zu pu tA bAndE fikur kawum** " "I am thinking of you.".

4. The word **xyAl** is often used with the "be" verb accompanied by a possessive adjective, for example, " **tsu xyAl dE dEy?** " "What is your opinion?", " **xyAl mE dEy chE . . .** " "My opinion is that . . .". It is also used with the verb **larul** "to have", e. g., " **zu xyAl larum chE hagha khu saREy dEy.** " "I think he is a good man.".

12-F Exercises for Lesson Twelve

1. Fill in the blanks in the following sentences with the correct form of the verb listed to the right of the sentence. For example, **sarwEs tsu waxt dulta** __________? **(dar-Edul)** **sarwEs tsu waxt dulta darIgI?** "What time does the bus stop here?". Then try to answer the questions. For example: **sarwEs har sAt dulta darIgI.** "The bus stops here every hour.".

1. **tAsO har mAkhAm chErta** __________? **(gurzEdul)**
2. **OstAz zdakawUnkI chErta** __________? **(kEnastul)**
3. **haghOy pu kUma zhuba** __________? **(ghagEdul)**
4. **kOranuy dE Os chErta** __________? **(OsEdul)**
5. **tu tsu waxt lu xOb -a** __________? **(pAtsEdul)**
6. **tu pu farAnsawI** __________? **(pOhEdul)**
7. **stA wrOr tsu waxt dulta** __________? **(rasEdul)**

2. Use one of the following prepositions to complete the following sentences: **pu bAra kE; pu mutAliq; pu barxa kE;** or **pu hakla.**

1. **du kOr mAlik du xpul kOr** ______________ **tsu wayI?**
2. **tAsO du dars war-kawulO** ______________ **mAlUmAt laruy?**
3. **du dE mawzO** ______________ **hEts nu-pOh-Egum.**
4. **nun mO khOwUnkEy du tArIx** ______________ **mAlUmAt rA-kawI.**
5. **mUlAyAn du dE kitAb** ______________ **tsu lIkI?**

12-G Vocabulary for Lesson Twelve

Try to use several of the following words in sentences!

anDIwAl	/-An	(m),	[n]	friend, companion, co-worker
anDIwAl-a	/-E	(f)		1. girlfriend 2. concubine
bAra			[prep]	about, concerning, regarding
(pu bAra kE)				
chE			[conj]	that, so that
dar-Ed-ul			[v.i]	1. to stand 2. to stop
zu dulta **dar-Eg-um.**				I am stopping here.
fikur		(m),	[n]	thought, reflection, idea, thinking
fikur kaw-ul		(m),	[comp. v.t]	to think, to care
zu pu tA bAndE **fikur kaw-um.**				I am thinking about you.
grUp	/-Una	(m),	[n]	globe, bulb, lamp
gurz-Edul			[v.i]	1. to walk 2. to turn, to spin
zu pu khAr kE **gurz-um.**				I am walking in the city.
ghanum		(m),	[n]	wheat
ghag-Ed-ul			[v.i]	to talk, to speak
zu lu duh sara **ghag-Eg-um.**				I am talking with him.
hakla			[prep]	regarding, about
hEts kala			[adv]	never
hOTal	/-Una	(m),	[n]	hotel, restaurant
kaT	/-Una	(m),	[n]	bed, cot

kEn-Astul [v.i] — to sit
zu pu tsawkuy bAndE **kEn-um.** — I am sitting on the chair.

kOranuy (f), [n] — family, household

lw-Ed-ul [v.i] — to fall
zu lu bAysukul -a **lw-Eg-um.** — I am falling off the bicycle.

malUmAt (m), [n] — information, knowledge

mawzO (f), [n] — subject, topic, matter

nazar /-Una (m), [n] — 1. opinion, viewpoint 2. view, sight, look

nuna-wa-tul [v.i] — to enter, to go in
zu dUkAn ta **nuna-wa-z-um.** — I am entering the shop.

Os-Ed-ul [v.i] — to live, to dwell, to stay
zu pu kAbul kE **Os-Eg-um.** — I am living in Kabul now.

pAts-Ed-ul [v.i] — to wake up
zu Os lu xOb -a **pAts-Eg-um.** — I am waking up from sleep now.

pEkhawar (m), [n] — Peshawar

pOh-Ed-ul [v.i] — to know, to understand
zu pu pukhtO **pOh-Eg-um.** — I understand Pashto.

pOrE [post] — to, up to, till, until

pu barxa kE [prep] — about

pu mutAliq [prep] — regarding, about, in relation to

ras-Ed-ul [v.i] — to reach, to arrive, to ripen
zu nun kAbul ta **ras-Eg-um.** — I am arriving in Kabul today.

sarwEs /-Una (m), [n] — bus

tsuml-Astul [v.i] — to lie (down), to sleep
zu pu kaT kE **tsumul-um.** — I am lying on the bed.

turOsa [prep] — until, till now, yet

UzbakI (f.s), [n] — Uzbeki (a Turkic language)

wa-tul [v.i] — to go out, to exit, to emerge
zu Os lu dUkAn na **wu-z-um.** — I am going out of the store now.

xat /-Una (m), [n] — 1. writing, calligraphy 2. letter 3. line

xyAl (m), [n] — thought, notion, imagination

12-H Summary of Verbs Used in the Present Tense in Unit Three

INFINITIVE			1st pn. sing. 1st pn. plural	2nd pn. sing. 2nd pn. plural	3rd pn. sing 3rd pn. plural
1.	aghUstul	to wear	aghUnd-um aghUnd-U	aghUnd-E aghUnd-uy	aghUnd-I aghUnd-I
2.	awrEdul	to hear	awr-um awr-U	awr-E awr-uy	awr-I awr-I
3.	axistul	to buy	axl-um axl-U	axl-E axl-uy	axl-I axl-I
4.	bIwul	to take	byAy-um byAy-U	byAy-E byAy-uy	byAy-I byAy-I
5.	darEdul	to stop	darEg-um darEg-U	darEg-E darEg-uy	darIg-I darIg-I
6.	ganDul	to sew	ganD-um ganD-U	ganD-E ganD-uy	ganD-I ganD-I
7.	gurzEdul	to turn	gurz-um gurz-U	gurz-E gurz-uy	gurz-I gurz-I
8.	ghagEdul	to talk	ghagEg-um ghagEg-U	ghagEg-E ghagEg-uy	ghagIg-I ghagIg-I
9.	ghOkhtul	to want	ghwAR-um ghwAR-U	ghwAR-E ghwAR-uy	ghwAR-I ghwAR-I
10.	kawul	to do	kaw-um kaw-U	kaw-E kaw-uy	kaw-I kaw-I
11.	kEdul	to become	kEg-um kEg-U	kEg-E kEg-uy	kIg-I kIg-I
12.	kEnAstul	to sit	kEn-um kEn-U	kEn-E kEn-uy	kEn-I kEn-I
13.	larul	to have	lar-um lar-U	lar-E lar-uy	lar-I lar-I
14.	lIdul	to see	wIn-um wIn-U	wIn-E wIn-uy	wIn-I wIn-I
15.	lIkul	to write	lIk-um lIk-U	lIk-E lIk-uy	lIk-I lIk-I
16.	lwEdul	to fall	lwEg-um lwEg-U	lwEg-E lwEg-uy	lwIg-I lwIg-I
17.	lwastul	to read	lwal-um lwal-U	lwal-E lwal-uy	lwal-I lwal-I

18.	mInzul	to wash	mInz-um mInz-U	mInz-E mInz-uy	mInz-I mInz-I
19.	nIwul	to take	nIs-um nIs-U	nIs-E nIs-uy	nIs-I nIs-I
20.	nuna-watul	to enter	nuna-waz-um nuna-waz-U	nuna-waz-E nuna-waz-uy	nuna-waz-I nuna-waz-I
21.	OsEdul	to live	OsEg-um OsEg-U	OsEg-E OsEg-uy	OsIg-I OsIg-I
22.	pAtsEdul	to awake	pAtsEg-um pAtsEg-U	pAtsEg-E pAtsEg-uy	pAtsIg-I pAtsIg-I
23.	pEzhandul	to know	pEzhan-um pEzhan-U	pEzhan-E pEzhan-uy	pEzhan-I pEzhan-I
24.	pOh-Edul	to understand	pOhEg-um pOhEg-U	pOhEg-E pOhEg-uy	pOhIg-I pOhIg-I
25.	rasEdul	to arrive	rasEg-um rasEg-U	rasEg-E rasEg-uy	rasIg-I rasIg-I
26.	rA-tlul	to come	rA-z-um rA-z-U	rA-z-E rA-z-uy	rA-z-I rA-z-I
27.	rA-wastul	to bring	rA-wal-um rA-wal-U	rA-wal-E rA-wal-uy	rA-wal-I rA-wal-I
28.	rA-wRul	to bring	rA-wR-um rA-wR-U	rA-wR-E rA-wR-uy	rA-wR-I rA-wR-I
29.	skul	to drink	sk-um sk-U	sk-E sk-uy	sk-I sk-I
30.	tsumlAstul	to lie down	tsumul-um tsumul-U	tsumul-E tsumul-uy	tsumul-I tsumul-I
31.	tlul	to go	z-um z-U	z-E z-uy	z-I z-I
32.	wahul	to hit	wah-um wah-U	wah-E wah-uy	wah-I wah-I
33.	watul	to exit	wUz-um wUz-U	wUz-E wUz-uy	wUz-I wUz-I
34.	wayul	to say	wAy-um wAy-U	wAy-E wAy-uy	wAy-I wAy-I
35.	wRul	to take	wR-um wR-U	wR-E wR-uy	wR-I wR-I
36.	xwaRul	to eat	xwr-um xwr-U	xwr-E xwr-uy	xwr-I xwr-I

NOTES:

1. The above chart summarizes the verbs that were introduced in Unit Three. It combines both transitive and intransitive verbs.

2. The infinitive forms of the verbs and their basic English definitions are listed to the right of the chart. This is followed by the present stems of each verb used with the first, second and third person attached subject markers (see 4-F and notes).

3. Compound verbs have been omitted (except for **pOh-Edul** to understand), but the two verbs that act as auxiliary verbs for the majority of compound verbs, i. e., **kawul** "to do" and **kEdul** "to become", are both listed in the above chart (see also 11-E and 13-C).

4. Note the consistent vowel change that occurs, i. e., (**E** -> **I**), in the stem of the third person intransitive /-**Edul**/ verbs. Contrast, for example, the stem **OsEg-** (live), when it is used with the second person attached pronoun **OsEg-E** (you live); with stem when it is used with the third person attached pronoun **OsIg-I** (he lives).

5. The imperative forms of these verbs are found in (14-D), the future forms are given (17-L), and the simple past forms are listed in (19-C).

UNIT FOUR

Unit Four at a Glance:

LESSON THIRTEEN: The Passive Voice

LESSON FOURTEEN: The Imperative Mood

LESSON FIFTEEN: The Future Tense

LESSON SIXTEEN: The Subjunctive Mood

LESSON SEVENTEEN: The Present Potential

LESSON THIRTEEN

dyAr-lasum lwast

13-A Dialog Thirteen: Talking about Carpets

1. A. **zu ghAluy chErta pEydA kIgI?** — Where can a (handmade) carpet be found?
   B. pu bAzAr kE pEydA kIgI. — It can be found in the market place.

2. A. **ghAluy tsu xOsUsiyat larI?** — What special quality does a carpet have?
   B. ghAluy du DEr waxt dupAra nu-zaR-IgI. — Handmade carpets do not wear out quickly.

3. A. **ghAluy du tsu shI tsuxa jOR-IgI?** — What are carpets made from?
   B. du waRuyO tsuxa jOR-IgI. — They are made of wool.

4. A. **tsOk yE jOR-awI?** — Who makes them.
   B. Uzbak aw turkman — The Uzbek and Turkoman (people).

5. A. **haghOy ghAluy chErta jOR-awI?** — Where do they make them?
   B. pu xpul kOrUnO kE jOR-awI. — They make them in their own homes.

6. A. **ghAluy chErta istEmAl-IgI.** — Where are carpets used?
   B. pu kOr kE istEmAl-IgI. — They are used in the home.

7. A. **hara kOranuy ghAluy istEmAl-awI?** — Does every family use carpets.
   B. hO, aksara kOranuy. — Yes, most families.

NOTES:

1. The above dialog contains several sentences that are in the **passive voice** (1.A, 2.A., 3.A. & B., and 7.A. & B), the focus of the grammatical section of this lesson (see 13-D and notes). Contrast the verbs; ***jOR-awI*** "they make" with ***jOR-IgI*** "they are made", for an example of the difference between an active and a passive verb.

2. In the present tense, the passive forms of verbs are easily recognizable because they contain the third person auxiliary verbal form ***kIgI*** / ***-IgI***, taken from the verb ***kEdul*** "to become".

3. The importance of a ***ghAluy*** (carpet) to Afghan family, is almost equivalent to the importance of a car to an American family. Entertaining guests ***mElmastyA*** is a central part of the the Afghan culture and in the Afghan home guests are normally entertained seated on a ***tOshak*** (floor cushion) which is situated around a beautiful hand woven carpet.

4. The root morpheme in the word ***mElma-styA*** means male guest (***mElma-na*** is a female guest). The word ***mElma*** is also seen in the word ***mElma-pAl*** (host, hospitable) and ***mElma-pAlana*** (hospitality).

13-B Vocabulary for Dialog Thirteen

aksara		[adj]	most
ghAluy	(f),	[n]	carpet, rug
istEmAl-awul	(m),	[comp.v.t]	to find, to locate, to produce
zu dA raqam sAbUn **istEmAl-awum.**			I use this kind of soap.
istEmAl-Edul	(m),	[comp.v.i]	to be found
ghAluy pu kOr kE **istEmAl-IgI.**			Carpets are used in the home.
jOR-Edul	(f, m),	[comp.v.i]	to be made
ghAluy du waRuyO tsuxa **jOR-IgI.**			Carpets are made from wool.
mElma-pAl /-An	(m)	[n]	1. host 2. hospitable
mElma-pAl-a /-E	(f)		
mElma-pAlana	(f.s),	[n]	hospitality
mElmastyA	(f),	[n]	party, invitation, entertainment, banquet
pEydA kawul	(m),	[comp.v.t]	to find, to locate, to produce
zu khE pEysE **pEydA kawum.**			I am making good money.
pEydA kEdul	(m),	[comp.v.i]	to be found
stA pEysE **pEydA kIgI.**			Your money will be found.
sAbUn /-Una	(m),	[n]	soap
turkman /-An	(m),	[n]	Turkoman (An Afghan ethnic people group)
Uzbak -An	(m),	[n]	Uzbek (An Afghan ethnic people group)
waRuy	(f),	[n]	wool
xOsUsiyat /-At	(m)	[n]	quality, property, characteristic
zaR-Edul	(f, m),	[comp.v.i]	to become old
zmA tsapluy **zaR-IgI.**			My sandals are becoming old.

13-C Pronunciation Drills

1. Illustrating / **rg** /.

hartsOk ma**rg** larI.	Everyone will die.
tuxu**rg** dE tsirI shuwEy.	The underarm of your sleeve has torn.
dOy DEr chu**rg**An pu xpul kOr larI.	They have many chickens in their house.

2. Illustrating / **yA** /.

b**yA** dE p**yA**lA rA-wRa?	Did you bring the cup again?
m**yA** rikht**yA** wAyI.	Mya is telling the truth.
z**yA**t kAr mu-kawa!	Don't work too hard!

13-D The Use of *kEdul* in Changing Verbs to the Passive Voice

1. **Transitive verbs** in their infinitive forms are changed to the **passive voice** in the present tense with the addition of the auxiliary verb *kIgI*, which follows the infinitive forms of transitive verbs.

hagha DODuy xwaRula kIgI?	Is that bread being eaten?
hO, wrO wrO xwaRula kIgI.	Yes, it is slowly being eaten.
nun zmA xat llkul kIgI?	Is my letter being written today?
hO, nun stA xat llkul kIgI.	Yes, your letter is being written today.
dA kitAb lwastul kIgI?	Is this book being read?
na, dA hEts nu- lwastul kIgI.	No, it is never being read.
kamIs mE nun ganDul kIgI?	Is my shirt being sewn today?
hO, nun ganDul kIgI.	Yes, it is being sewn today.

kAII tsu waxt	**mInzul**	**kIgI?**		When are the clothes being washed?
kAII Os	**mInzul**	**kIgI.**		The clothes are being washed now.
TikiT chErta	**war-kawul**	**kIgI?**		Where are the tickets being given out?
pu dE dUkAn kE	**war-kawul**	**kIgI.**		They are being given out at this shop.
mUng	**lIdul**	**kIgU.**		We are being seen.
tAsO	**wahul**	**kIguy?**		Are you being hit?

NOTES:

1. Transitive verbs in their infinitive forms can be combined with the auxiliary verb ***kEdul*** "to become" to change from the **active** to the passive voice. Although the above examples are all combined with the present tense of the verb ***kEdul***, the future and past tense forms of the verb ***kEdul*** are also commonly used (see 15-F note 2., and 18-H).

2. While the above sentences are in the **passive voice**, unlike English, the agent is generally unknown or not expressed. In English the "be" verb is employed in passive constructions along with the preposition by followed by an agent, e. g., "The clothes are washed by Mary.". In Pashto the verb indicates a change of state in the clothes, but it is not mentioned who or what is performing the action. Note the translation of the following sentence:

   "***jAmE Os mInzul kIgI.***" The clothes (are) becoming washed now.

3. In the **passive voice** the patient, i. e., the recipient of the action, is the subject of the sentence. In the previous note, the word ***jAmE*** (clothes), is the subject of the sentence.

4. Regardless of tense, the **third person singular** form of the verb ***kEdul*** (***kIgI*** in the present tense) is most commonly used to signal a sentence in the passive voice.

5. The first and second person can also be used as the subject of a sentence (Note the last two examples in the above box.), but these are less common. When a sentence like, " ***zu wahul kEgum.*** " "I am being hit.", is used, the agent is still not mentioned.

6. The infinitive form of a transitive verb is inflected according to the gender of the subject. Compare, for example, the main verbs in the box below:

dA pyAz	**nu-xwaRul**	**kIgI.**		This onion is not being eaten.	(m.s)
dA maNa	**nu-xwaRula**	**kIgI.**		This apple is not being eaten.	(f.s)

2. **Compound transitive verbs** are made passive by substituting the auxiliary verb **kIgI** for the present tense forms of the verb **kawul.**

DAkturAn pu xpulO kOrUnO kE nA-rOghAn muAyna kawI?	Do the doctors examine the sick in their own houses?
na, hara wraz pu rOghtUn kE muAyna kIgI	No, the sick are being examined in the hospital every day.
zu dA ghwakha nu-prE kawum.	I am not cutting this meat.
Os dA ghwakha nu-prE kIgI.	This meat is not being cut now.
hara wraz pu kampUnO kE DODuy tawzE kawI?	Do they distribute food in the camps every day?
hO, hara wraz DODuy tawzE kIgI.	Yes, food is being distributed every day.
zmA kamIs Os UtU kawI?	Is he ironing your shirt now?
hO, stA kamIs Os UtU kIgI.	Yes, my shirt is being ironed now.

NOTES:

1. In the present tense, compound transitive verbs are easily changed to the **passive voice** by substituting the passive verb **kIgI** with the active verb **kawul** "to do".

3. **Denominative verbs** that contain an adjective ending in a consonant are made passive by substituting the intransitive auxiliary verb **-Edul** for the verb **-awul.**

mOTur dE jOR -awum.	I am fixing your car.
mOTur dE jOR -IgI?	Is your car being fixed?
hagha Os largI mAt -awI.	He is breaking the wood now.
• largI mAt -IgI.	The wood is being broken.

Ashpaz ghwakha <u>pax</u> <u>-awI</u>.	The cook is <u>cooking</u> the meat.
ghwakha <u>pax</u> <u>-IgI</u>.	The meat is <u>being cooked</u>.
nun kAghazUna <u>swaz</u> <u>-awum</u>.	I am <u>burning</u> the papers today.
stA kAghazUna <u>swaz</u> <u>-IgI</u>?	Are your papers <u>being burned</u>?
latIfa wrIjE <u>tayAr</u> <u>-awI</u>.	Latifa is <u>preparing</u> the rice.
wrIjE <u>tayAr</u> <u>-IgI</u>.	The rice is <u>being made ready</u>.
tu mEwE ham <u>xarts</u> <u>-awE</u>?	Do you also <u>sell</u> fruit?
pu dE bAzAr kE mEwE ham <u>xarts</u> <u>-IgI</u>?	Is fruit also <u>being sold</u> in this market?

<u>NOTES:</u>

1. As in the case of the transitive verb **kawul** (cf. 11-E note 2.), the auxiliary verb **kEdul** drops the / k- / when combined with adjectives ending in a consonant in the present tense.

2. The following list of denominative verbs compares the active and passive infinitives forms for each verb:

ACTIVE VERBS			PASSIVE VERBS		
istEmAl	**-awul** -	to use	**istEmAl**	**-Edul** -	to be used
jOR	**-awul** -	to build, to fix	**jOR**	**-Edul** -	to become fixed
mAt	**-awul** -	to break, to defeat	**mAt**	**-Edul** -	to become broken
pax	**-awul** -	to cook, to bake	**pax**	**-Edul** -	to become cooked
swaz	**-awul** -	to burn something	**swaz**	**-Edul** -	to be burned
tayAr	**-awul** -	to prepare, to make	**tayAr**	**-Edul** -	to be prepared
xarts	**-awul** -	to sell, to spend	**xarts**	**-Edul** -	to be sold
zaR	**-awul** -	to make old	**zaR**	**-Edul** -	to be old

13-E Changing Intransitive Verbs into Causative Verbs

zu lu xOb -a pAts -Egum.	I am waking up from sleep.
zu dEy lu xOb -a pAts -awum.	I am waking him up from sleep.
zOy dE walE DEr sharm -IgI?	Why is your son being so shy?
walE hagha haluk sharm -awI?	Why is he putting that boy to shame?
zmA lUr wIda kIgI?	My daughter is going to sleep.
zu xpula lUr wIda kawum.	I am putting my daughter to sleep..
zu lu tA na xapa kEgum.	I am getting upset at you.
tu walE mA xapa kawE?	Why are you making me upset?

NOTES:

1. **Causative verbs** are verbs whose function is to signal that someone (an agent) has caused someone/something (the patient) to do something. For example, the intransitive construction: "I am waking up from sleep." becomes a causative verb with the addition of an object "I am waking him up from sleep."

2. There are a number of intransitive and compound intransitive verbs which may be made into causative verbs by substituting the verbal suffix / **-Edul** / for / **-awul** /.

INTRANSITIVE VERBS		CAUSAL VERBS	
pAts -Edul	to wake up	**pAts -awul**	to cause to wake up
sharm -Edul	to be ashamed	**sharm -awul**	to shame someone
wIdu kEdul	to go to sleep	**wIdu kawul**	to cause to sleep
xapa kEdul	to become upset	**xapa kawul**	to cause someone to to be upset

3. There are also a few intransitive verbs that are not compound, but still use the suffix **/-awul/** in their causal forms. Take for example, the intransitive verb **kEnAstul** "to sit" and it causal form **kEnawul** "to seat someone". Note the examples below:

zu tsO daqIqE dulta kEnum.	I'm sitting here for a few minutes.
mElmAnu chErta kEnawE?	Where will you seat your guests?

4. There is also a number of **transitive verbs** that also may changed to **causative verbs**. The infinitive forms of these verbs are formed from the present stems with the addition of the **/-awul /** suffix. For example, **sk-ul** "to drink", **sk-awul** "to cause to drink" (see below).

zu shOdE skum.	I drink milk.
zu mAshUm shOdE skawum.	I cause the child to drink milk.

13-F Using Infinitives as Verbal Nouns

mUng zda kawulO dupAra halta zU.	We go there to study.
zu rOghtUn ta du haghu du lIdulO dupAra zum.	I am going to the hospital to see him.
dars war-kawul dE DEr khu dI.	Your teaching is very good.
DODuy xwaRul pu dE hOTal kE xatarnAk dI.	It's dangerous to eat food in this restaurant.
walE pu pukhtO ghagEdulO sharm-EgE?	Why are you shy about speaking Pashto?
hagha khuza du kAlO mInzulO dupAra dulta rA-zI.	That woman comes here to wash clothes.

dOy <u>sAmAn axIstulO</u> dupAra kAbul ta zI.	They go to Kabul <u>to buy</u> equipment.
stA lu badO <u>wayulO</u> na xapa kEgum.	I am getting upset at your bad <u>language</u>.

<u>**NOTES:**</u>

1. Like English, Pashto verbs in their infinitive forms, both transitive and intransitive, may function as <u>verbal nouns</u>. They are **masculine singular** in gender because the infinitive forms of verbs end in a <u>consonant</u>.

2. Such verbs are also subject to inflection in the oblique case when they are the object of a prepositional phrase, e. g., "***du kAlO mInzulO dupAra***" (lit., "for washing clothes").

3. The infinitive can also function as the subject of a sentence as in the phrase: "***dars war-kawul dE***" "your teaching".

* **Note to the teacher:** List a number of common intransitive and transitive infinitives on the blackboard and have the students make sentences using the above sentence patterns.

13-G The Prepositions *pu shAn* or *ghwundE* (like, as)

tu zmA <u>pu shAn</u> yE.	You are <u>like</u> me.
zOy dE zmA <u>du</u> zOy <u>pu shAn</u> dEy.	Your son <u>looks like</u> my son.
du dE qalam <u>pu shAn</u> nOr qalamUna shta?	Do you have other pens <u>like</u> this one?
tOr chAy <u>du</u> shIn chAy <u>pu shAn</u> nu-dEy.	Black tea is not <u>like</u> green tea.
<u>du</u> angrEzAnO <u>pu shAn</u> xaburE nu-kawI.	They don't talk <u>like</u> foreigners.

stA kOr zmUng ghwundE dEy.	Your house is like ours.
hagha kitAb du dE kitAb ghwundE dEy.	That book is like this book.
mUng du dE ghwundE yawa tOra plshO larU.	We have a black cat like this one.
du dOy lUr zmUng du lUr ghwundE da.	Their daughter is like our daughter.
pAkistAn du IrAn ghwundE nu-dEy.	Pakistan is not like Iran.
spOgmuy du lmar ghwundE nu-da.	The moon is not like the sun.

NOTES:

1. Both the pre-postpositions; ***du ... pu shAn*** (like, as, similar to) and ***du ... ghwundE*** (like, as) may be used interchangeably.

2. When using possessive pronouns in comparing two nouns the preposition ***du*** (of) immediately follows the possessive pronoun. Note, for example, it use in the following phrases:

zmA du zOy pu shAn	" like my son "
zmUng du lUr ghwundE	" like our daughter "

3. It is also worth noting that the pre-postposition ***laka ... dAsE*** (like, as) is another common way of making comparisons. Note the examples below:

spEy dE tsu raqam shukul larI?	What kind of shape does your dog have?
spEy mE laka lEwu dAsE dEy.	My dog is like a wolf.
dAsE DODuy xwrI laka ghwA.	He eats like a cow.
dAsE xaburE kawI laka lEwanEy.	He talks like a madman.

13-H Comprehension Drill 8: Learning the Colors

xpul xuR qalam wAxla aw mA ta yE rA-ka!	Pick up your grey pen and give it to me!
du duh tOr kitAb pu mEz bAndE kEgda!	Put his black book on the desk!
hagha spIn kAghaz tur kitAb lAndE kEgda!	Put the white paper under the book!
dA AsmAnI qalam pu xpul jub kE kEgda!	Put this blue pen in your pocket!
xpula shna kitAbcha duh ta war-ka!	Give your green notebook to him!
hagha zhaR pinsul pu kAghaz bAndE kEgda!	Put the yellow pencil on the paper!
hagha nAranjI gwul bUy ka!	Smell the orange flower!
hagha sUr tOp wAxla aw rA-ta yE wAchawa!	Pick up the red ball and throw it to me!
du dE naswArI kitAb wAxla!	Take her brown book!

* **Note to the Teacher:** Using the above sentences as a model, pick out a number of different colored objects in the classroom and have the students physically use them during the drill. Next have the students take turns standing up in front of the class giving similar commands to the other students.

13-I *tamrInUna* Exercises for Lesson Thirteen

1. Change the following active sentences into passive ones. For example: **zu hara wraz pu dE hOTal kE wrIjE xwrum.** "I eat rice in this restaurant every day." becomes **hara wraz pu dE hOTal kE wrIjE xwaRul kIgI.** "Every day rice is eaten in this restaurant."

   1. **mUng nun DEra sawdA nu-axlU.**
   2. **tu hara hafta hagha saREy wInE?**
   3. **haghOy chErta mOjalE lwalI?**
   4. **zu Os dA kOTa jArU kawum.**
   5. **hagha Os Or bal-awI.**
   6. **tAsO xpul lAs swaz-awuy!**
   7. **mEz aw tsawkuy dE nun jOR-awum.**

13-J *matalUna* Pashto Proverbs

To be memorized!

kOg bAr manzal ta nu-rasIgI. A crooked load will not reach its destination.

Application: If you do not have a good foundation before you start a new project or job you will not finish or be successful in what you are trying to accomplish.

NOTES:

1. The new words contained in the proverbs are listed in the vocabulary section.
2. The word ***manzal*** in the above context refers to "destination" rather than "floor" (Cf. 12-A, 4.A.).

* **Note to the Teacher:** Have each of the students practice the proverb until they are able to memorize it. Review it again before beginning the next class.

13-K *lOghatUna* Vocabulary for Lesson Thirteen

Try to use several of the following words in sentences!

bAr	/-Una	(m),	[n]	1. load, burden 2. produce, crop
bUy		(m),	[n]	smell, odor
bUy-awul		(f, m),	[comp. v.t]	to smell
zu gwulUna **bUy-awum.**				I am smelling the flowers.
dars war-kawul		(m),	[comp. v.t]	to teach (a lesson)
zu dulta **dars war-kawum.**				I teach here.
dAsE			[prep]	like, such
ghwundE			[prep]	like, as
IrAn		(m.s),	[n]	Iran
kOg	kAg-u	(m),	[adj]	crooked, bent
kag-a	/-E	(f)		
laka			[prep]	as, like
lEwu		(m),	[n]	wolf
lEwan-Ey	/-I	(m),	[n]	mad, crazy, insane
lEwanuy		(f)		

lOghat	/-Una	(m),	[n]	word
lmar	/-Una	(m),	[n]	sun
matal	/-Una	(m),	[n]	proverb
mEw-a	/-E	(f),	[n]	fruit
muAyn-a	/-E	(f),	[n]	inspection, examination
muAyna kawul		(f.s),	[comp. v.t]	to examine
zu nA-rOghAn **muAyna kawum.**				I am examining the sick.
naswArI		(f, m),	[adj]	brown
nArangI		(f, m),	[adj]	orange
prE kawul		(f.p),	[comp. v.t]	to cut
zu dA ghwakha **prE kawum.**				I am cutting the meat.
pu shAn			[prep]	like, as, similar to
raqam	/-Una	(m),	[n]	kind, type
sAmAn	/-Una	(m),	[n]	equipment, furniture, tools
swaz-awul		(f, m),	[comp. v.t]	to cause to burn, to set on fire
zu nun kAghaz **swaz-awum.**				I am burning the papers.
sharm-Ed-ul			[comp. v.i]	to be shy, to be ashamed
zu zhur zhur **sharm-Egum.**				I become ashamed quickly.
shAn		(m.s),	[n, prep]	1. kind, type, sort . 2. like, as
shukul		(m),	[n]	figure, shape, form, illustration, diagram
tamrIn	/-Una	(m),	[n]	exercise, drill
tawzE		(f),	[n]	distribution
tawzE kawul		(f.p),	[comp. v.t]	to distribute
zu nun DODuy **tawzE kawum.**				I am distributing food today.
tayAr		(m),	[adj]	ready, made, prepared
tayAr-a	/-E	(f)		
tayAr-awul		(f, m),	[comp. v.t]	to make, to prepare
zu Os DODuy **tayAr-awum.**				I am making the food now.
TikiT	/-Una	(m),	[n]	ticket
xapa kEdul		(f, m),	[comp. v.i]	to become upset, to become mad
zu lu duh na **xapa kEgum.**				I am becoming upset at him.
xuR		(m),	[adj]	grey
xaR-a	/-E	(f)		
zhaR		(m),	[adj]	yellow
zhaR-a	/-E	(f)		

NOTES:

1. The passive forms of compound verbs are not listed if the transitive form is already listed with a modal sentence. (For examples of both the active and passive forms of verbs see section 13-D and notes.)

2. Likewise, most causative verbs have also been omitted from the above list if the intransitive or transitive form of the verb has previously been listed (see 13-E and notes for examples of causative verbs).

LESSON FOURTEEN

tswar-lasum lwast

14-A Dialog Fourteen: *du zAy rahnamAyI* - Getting Directions

1. A. **U-bakha wrOr-a,**	Excuse me brother,
pOsta-xAna chErta da?	where is the Post Office?
B. pu pukhO zE?	Are you going by foot?
2. A. **hO, ku lurE nu-wI.**	Yes, if it's not too far.
B. muxA-mux wu-lAR sha, aw byA pu chawk kE chap lAs ta wu-gurza.	Go straight ahead, and then at the roundabout turn to the left.
byA halta pOkhtuna wu-ka!	Then ask there!
3. A. **tsUmra lAr da?**	How far is it?
B. du pukhO yaw nIm sAt mazal dEy.	The distance is a half an hour by foot.
4. A. **kha nO, yawa rikshA ba wu-nIsum.**	Well then, I will take a rickshaw.
5. A. **OstAz-a, pOsta-xAnE ta pu tsO zE?**	Hey driver, how much is it to the Post Office?
B. pu tsalwEkht rUpuy zum.	I'll go for forty rupees.
6. A. **wrOr-a, dErsh rUpuy ba dar-kum.**	Brother, I'll give you thirty rupees.
B. rA-za, wu-xEzha!	Come, climb in!

NOTES:

1. In Units Two and Three you worked with statements (declaratives) and questions (interrogatives) that were in the **indicative mood**. The grammatical focus of this lesson is on sentences in the **imperative mood**, i. e., sentences that are **commands**.

2. The suffix marker */wu- /* is often used to signal that a verb is an **imperative mood**. In the preceding dialog there were several verbs used in the imperative mood: ***wu-lAR-sha!*** "go"; ***wu-gurza!*** "Turn!"; ***pOkhtuna wu-ka!*** "Ask!"; and ***wu-xEzha!*** "Climb in!". The */ U- /* that is found in the request ***U-bakha*** "excuse me" is also a variant of */wu- /*.

3. As you will learn in (14-D), some verbs have "irregular" forms in the imperative mood. The verb ***rA-tlul*** "to come", written as ***rA-za!*** "Come!" in (14-A, 6.B.), is an example of an irregular verb.

4. In Pashto, it is quite common to hear the interjection */ -a /* (hey, "O") suffixed to nouns. This suffix is often used when someone is calling out to attract attention or addressing another person. In (14-A, 1.A.) it is used as a polite way to address a stranger on the street ***wrOr-a*** "O brother" and in (5.A.) it is used to call out to a taxi driver "***OstAz-a*** !" "Hey driver!" (also see 14-D, 2. note 3). Such nouns are said to be in the **vocative case**.

5. The word ***OstAz*** (lit. teacher) is a title which is applied to anyone who has become skilled in a trade or vocation, thus he is in a position to teach others. In (14-A, 5.A.) it is applied to a taxi driver.

6. While the proper Pashto word for (left) is ***kIN***, the Farsi word ***chap*** (14-A, 2.B.) is used with greater frequency among Afghans. The prepositional phrase ***chap lAs ta*** could be literally translated "to the left hand (side)".

7. The word ***ba*** (will), used in (4.A. & 6.A.), is a modal that signals that the verb is in the future tense (see Lesson Fourteen, 14-D).

8. The verb form ***wI*** is a special form of the 3rd person singular and plural "be" verb (see 14-F). It is often used if there is only a possibility of something existing. It is used in sentence (14-A, 2.A) because the sentence is conditional, introduced by the word ***ku*** (if).

14-B Vocabulary for Dialog Fourteen

-a			[interj]	hey, "O"
ba			[modal]	will
chap		(m),	[adj]	left
chawk	/-Una	(m),	[n]	intersection
kha nO			[adv.phrase]	well then
lAr	/-I	(f),	[n]	1. way, track 2. method
lurE			[adj]	far, distant, faraway, remote
mazal		(m),	[n]	1. distance 2. walking
muxA-mux		(m),	[adj]	1. straight, direct 2. facing

nIm sAt		[n.phrase]	half an hour
nO		[adv]	then, so, hence
pOkhtun-a /-E	(f),	[n]	question, inquiry
pOkhtuna kaw-ul		[comp. v.t]	to question, to ask, to inquire
zu lu dE na **pOkhtuna kaw-um.**			I am asking her.
pOsta xAn-a /-E	(f),	[n]	post office
rahnamAyI	(f),	[n]	guidance, leadership
rikshA	(f),	[n]	rickshaw (a three wheeled taxi)
xat-ul		[v.t]	to board, to climb in, to carry up
zu sarwEs ta **xEzh-um.**			I am boarding the bus.

14-C Pronunciation Drills

1. Illustrating / **khk** /.

dA khkar dEy.	This is a horn.
dEy khkAr kawI.	He is hunting.
dEy xpula mAshUma khkwulawI.	He is kissing his girl.
tu khkwulEy khkarE.	You are looking handsome.

2. Contrasting / **N** / and / **n** /.

maNE xwakhawum.	I like apples.
munEy xwakhawum.	I like autumn.
raNA rA-zI.	The light is coming.
anA rA-zI.	The grandmother is coming.
dA kaNa da ku na?	Is she deaf or not?

14-D A Summary of the Imperative Forms of Verbs

INFINITIVE		Positive 2nd pn.s	Positive 2nd pn.p	Negative 2nd pn.s	Negative 2nd pn.p
achawul	to throw	**wAchaw-a**	**wAchaw-uy**	**mAchaw-a**	**mAchaw-uy**
aghUstul	to wear	**wAghUnd-a**	**wAghUnd-uy**	**mAghUnd-a**	**mAghUnd-uy**
awrEdul	to hear	**wAwr-a**	**wAwr-uy**	**mAwr-a**	**mAwr-uy**
axistul	to buy	**wAxl-a**	**wAxl-uy**	**mAxl-a**	**mAxl-uy**
bakhul	to forgive	**U-bakh-a**	**U-bakh-uy**	**mu-bakh-a**	**mu-bakh-uy**
bIwul	to take	**bOz-a**	**bOz-uy**	**mu-bOz-a**	**mu-bOz-uy**
darEdul	to stop	**wu-darEg-a**	**wu-darEg-uy**	**mu-darEg-a**	**mu-darEg-uy**
ganDul	to sew	**wu-ganD-a**	**wu-ganD-uy**	**mu-ganD-a**	**mu-ganD-uy**
gurzEdul	to turn	**wu-gurz-a**	**wu-gurz-uy**	**mu-gurz-a**	**mu-gurz-uy**
ghagEdul	to talk	**wu-ghagEg-a**	**wu-ghagEg-uy**	**mu-ghagEg-a**	**mu-ghagEg-uy**
ghOkhtul	to want	**wu-ghwAR-a**	**wu-ghwAR-uy**	**mu-ghwAR-a**	**mu-ghwAR-uy**
Istul	to extract	**wu-bAs-a**	**wu-bAs-uy**	**mu-bAs-a**	**mu-bAs-uy**
karul	to sow	**wu-kar-a**	**wu-kar-uy**	**mu-kar-a**	**mu-kar-uy**
kawul	to do	**wu-kR-a**	**wu-kR-uy**	**mu-kaw-a**	**mu-kaw-uy**
kEdul	to become	**sh-a**	**sh-uy**	**mu-kEg-a**	**mu-kEg-uy**
kEkhOdul	to put down	**kEgd-a**	**kEgd-uy**	**mu-kEgd-a**	**mu-kEgd-uy**
kEnAstul	to sit	**kEn-a**	**kEn-uy**	**mu-kEn-a**	**mu-kEn-uy**
lagawul	to turn on	**wu-lagaw-a**	**wu-lagaw-uy**	**mu-lagaw-a**	**mu-lagaw-uy**
larul	to have	**wu-lar-a**	**wu-lar-uy**	**mu-lar-a**	**mu-lar-uy**
lEgul	to send	**wu-lEg-a**	**wu-lEg-uy**	**mu-lEg-a**	**mu-lEg-uy**
lIdul	to see	**wu-wIn-a**	**wu-wIn-uy**	**mu-wIn-a**	**mu-wIn-uy**
lIkul	to write	**wu-lIk-a**	**wu-lIk-uy**	**mu-lIk-a**	**mu-lIk-uy**
lwEdul	to fall	**wu-lwEg-a**	**wu-lwEg-uy**	**mu-lwEg-a**	**mu-lwEg-uy**
lwastul	to read	**wu-lwal-a**	**wu-lwal-uy**	**mu-lwal-a**	**mu-lwal-uy**
mInzul	to wash	**wu-mInz-a**	**wu-mInz-uy**	**mu-mInz-a**	**mu-mInz-uy**
nIwul	to take	**wu-nIs-a**	**wu-nIs-uy**	**mu-nIs-a**	**mu-nIs-uy**
nuna-watul	to enter	**nuna-waz-a**	**nuna-waz-uy**	**mu-nunawaza**	**mu-nunawazuy**
OsEdul	to live	**wOs-a**	**wOs-uy**	**mu-Os-a**	**mu-Os-uy**
pAtsEdul	to awake	**pAtsEg-a**	**pAtsEg-uy**	**mu-pAtsEg-a**	**mu-pAtsEg-uy**
pEzhandul	to know	**wu-pEzhan-a**	**wu-pEzhan-uy**	**mu-pEzhan-a**	**mu-pEzhan-uy**

INFINITIVE		Positive 2nd pn.s	Positive 2nd pn.p	Negative 2nd pn.s	Negative 2nd pn.p
pOhEdul	to understand	**wu-pOhEg-a**	**wu-pOhEg-uy**	**mu-pOhEg-a**	**mu-pOhEg-uy**
rasEdul	to arrive	**wu-rasEg-a**	**wu-rasEg-uy**	**mu-rasEg-a**	**mu-rasEg-uy**
rA-tlul	to come	**rA-sh-a**	**rA-sh-uy**	**mu-rA-za**	**mu-rA-z-uy**
rA-wastul	to bring	**rA-wal-a**	**rA-wal-uy**	**mu-rA-wal-a**	**mu-rA-wal-uy**
rA-wRul	to bring	**rA-wR-a**	**rA-wR-uy**	**mu-rA-wR-a**	**mu-rA-wR-uy**
skul	to drink	**wu-sk-a**	**wu-sk-uy**	**mu-sk-a**	**mu-sk-uy**
talul	to weigh	**wu-tul-a**	**wu-tul-uy**	**mu-tul-a**	**mu-tul-uy**
tsumlAstul	to lie down	**wu-tsumul-a**	**wu-tsumul-uy**	**mu-tsumul-a**	**mu-tsumul-uy**
tlul	to go	**wu-lAR-sh-a**	**wu-lAR-sh-uy**	**mu-z-a**	**mu-z-uy**
wahul	to hit	**wu-wah-a**	**wu-wah-uy**	**mu-wah-a**	**mu-wah-uy**
watul	to exit	**wu-wUz-a**	**wu-wUz-uy**	**mu-wUz-a**	**mu-wUz-uy**
wayul	to say	**wu-wAy-a**	**wu-wAy-uy**	**mu-wAy-a**	**mu-wAy-uy**
wRul	to take	**wEs-a**	**wEs-uy**	**mu-wEs-a**	**mu-wEs-uy**
xatul	to climb in	**wu-xEz-a**	**wu-xEz-uy**	**mu-xEza-a**	**mu-xEza-uy**
xwaRul	to eat	**wu-xwr-a**	**wu-xwr-uy**	**mu-xwr-a**	**mu-xwr-uy**

NOTES:

1. The above chart summarizes verbs in the **imperative mood**. The imperative mood relates to commands, orders, directions, requests and prohibitions.

2. When a **positive command** in the imperative mood is given, the prefix / **wu-** / precedes the present tense verb stem. With **prohibitions** the negative prefix / **mu-** / precedes the verb stem. There are, of course, exceptions to this rule as you can see if you carefully study the chart above (Note especially the differences in the positive and negative forms of the verbs **kawul**, **kEdul**, **rA-tlul**, and **tlul**).

3. The imperative mood is always directed at the second person singular **tu** (you) or the second person plural **tAsO** (you), but these pronouns are generally omitted unless there is some ambiguity or the speaker wants to add emphasis to the command.

4. In the imperative mood, the second person singular subject marker for verbs is / **-a** /. This differs from its present tense subject marker / **-E** /, e. g., " **tu halta wu-gurz-a**! " "You turn there!" and " **tu halta gurz-E**? " "Are you walking there?".

5. The plural subject marker for both the imperative and indicative mood is / **-uy** /. For example, " **tAsO halta wu-gurz-uy**! " "You turn there!" and " **tAsO halta gurz-uy**? "Are you walking there? ".

14-E Intransitive Verbs in the Imperative Mood

1. An Example of a Regular Intransitive Verb:

dulta khI lAs ta wu-gurza!	Turn left here!
pu pOhantUn kE wu-gurzuy!	Walk about the university!
tu du karIm sara mu-gurza!	Don't you walk with Karim!
du shpE yawAzE mu-gurzuy!	Don't walk alone at night!

NOTES:

1. While the verb **gurz-Edul** "to turn" is a good model intransitive verb, some intransitive verbs, however, do not take the / wu- / prefix in the imperative mood. Note the following examples of other intransitive verbs (also study 14-D):

nun shpa lu mUng sara wu-Osa!	Be (stay) with us tonight!
maktab ta nuna-wuzuy!	Go inside the school!
dulta mu-darEga!	Don't stand here!
pu sinf kE mu-ghagEguy!	Don't talk in class!

2. Compound Intransitive Verbs:

The imperative forms of the auxiliary verb **kEdul** with **nouns** and **adjectives.**

nun shpa dulta pAtE sha!	Stay here tonight!
mAshUmAn-O, wIdu shuy!	Children, go to sleep!

xOr-E, <u>mu</u>-ghOsa kEg<u>a</u>!	Sister, don't be angry!
wrOr-a, <u>mu</u>-xapa kEg<u>uy</u>!	Brother, don't be sad!

<u>NOTES:</u>

1. The intransitive verb **kEdul** "to become" does not take the prefix / **wu-** / in the imperative mood. The negative prefix / **mu-** / (don't), however, is still used, but it is prefixed directly to the adjective or noun <u>instead</u> of the verb.

2. For positive commands the **imperative verb stem** is **sh-** (taken from the infinitive **shwul**), but for negative commands the present tense verb stem **kEg-** is used.

3. Masculine and feminine nouns also have <u>vocative</u> prefixes, that indicate when a person is being directly addressed. Masculine nouns take the suffix /**-a**/, as in the above example; **wrOr-<u>a</u>** "brother!" (see 14-A, note 3) and feminine nouns add the suffix / **-E** / as in the example **xOr-<u>E</u>** "sister!". In the plural the suffix / **-O** / is used as in the word **mAshUmAn-<u>O</u>** "children!".

<u>14-F Transitive Verbs in the Imperative Mood</u>

1. <u>An Example of a Regular Transitive Verbs:</u>

nun xat <u>wu</u>-lIk<u>a</u>!	Write a letter today!
tAsO sabA dupAra yaw mazmUn <u>wu</u>-lIk<u>uy</u>!	Write an essay for tomorrow!
pu mEz bAndE xat <u>mu</u>-lIk<u>a</u>!	Don't write on the desk!
pu inglIsI bAndE <u>mu</u>-lIk<u>uy</u>!	Don't write in English!

<u>NOTES:</u>

1. The imperative forms for regular transitive verbs are made like those for regular intransitive verbs (see 14-D and notes). Note the box below for other examples of transitive verbs:

dA kamIs nun wu-ganDa!	Sew this shirt today!
byA, dA jAmE wu-mInzuy!	Then, wash these clothes!
Os wrazpANa mu-lwala!	Don't read the paper now!
tAsO yE pu darI mu-wayuy!	Don't say it in Dari!

2. Compound Transitive Verbs:

A. The imperative forms of the auxiliary verb **kawul** when used with **nouns.**

zhur zhur kAr wu-kRa!	Do your work quickly!
dA kamIsUna UtU kRuy!	Iron these shirts!
pu maktab kE jang mu-kawa!	Don't fight at school!
pu tEza xaburE mu-kawuy!	Don't talk loudly!

NOTES:

1. There are two imperative verb stems for the auxiliary verb **kawul** depending on whether the command is positive or negative. If the command is positive the stem **kR-** is used (taken from the infinitive **kRul**) and if the command is in the negative the stem **kaw-** is used.

2. Unlike intransitive compound verbs involving the auxiliary verb **kEdul** "to become", the prefixes / **wu-** / and / **mu-** / always directly precede the auxiliary verb.

3. When the object of the sentence is included, the prefix / **wu-** / is omitted, but when there is no mention of the object the suffix is retained. Note the examples below:

kamIsUna UtU kRa!	Iron the shirts!
dulta UtU wu-kRa!	Iron here!

B. The imperative forms of transitive **denominative verbs.**

fawran war band ka!	Immediately shut the door!
lutfan kuRkuy mu-band -awa.	Please don't close the window.
lutfan kuRkuy xlAsa kRa!	Please open the window!
war mu-xlAs -awa!	Don't open the door!
nun dA tsawkuy jORE kRuy!	Fix these chairs today!
kuRkuy dulta mu-jOR -awuy!	Don't build the window here!
nun du gharmE DODuy dupAra sAbu pAxu kRa.	Fix vegetables for lunch today!
lutfan dA ghwakha du mAkhAm DODuy dupAra mu-pax -awa.	Please don't fix this meat for dinner.

NOTES:

1. When denominative verbs, i. e., those derived from adjectives, are used in the imperative mood two separate forms of the transitive auxiliary verb **(k)-awul** can be seen. For positive commands the initial / **k-** / is retained, but for commands in the negative, it is dropped.

2. As mentioned in (11-E note 3.), adjectives are not inflected for number or gender in present tense statements in the indicative mood. For positive commands in the **imperative mood,** however, adjectives are inflected for both number and gender **based on the object's gender and number.** The box below illustrates how an "irregular" adjective like **pOx** (cooked) is so inflected:

m. s	**pOx ka**	**pAxu ka**	m.p
f. s	**paxa ka**	**paxE ka**	f. p

3. With positive commands, e. g., in sentences like " **lutfan war band ka.** " "Please close the door.", the / **k-** / is retained and the verbal prefix / **wu-** / is not used. (Note that in colloquial Pashto the imperative stem **kR-** is reduced to **k-**.)

4. For prohibitions, the negative prefix / **mu-** / (don't) precedes the **adjective** instead of the verb. Also, the initial / **k-** / in the auxiliary verb **kawul** is dropped when combined with adjectives, e. g., " **lutfan war mu-band-awa.**" "Please don't close the door.".

5. While Pushtuns tend to be more direct in giving commands than English or Farsi speakers, there are a number of polite ways to express orders, requests and directions. The Farsi loan word **lutfan** (please) is one of the most common ways speakers politely introduce commands and prohibitions.

14-G Verbs Commonly Used in the Imperative Mood

bAzAr ta wu-lAR sha, aw bUra wAxla!	Go to the bazar, and buy sugar!
nA-rOgh yE, nun maktab ta mu-za!	You're sick, don't go to school today!
lutfan nun xpul kAr xatum ka!	Please finish your work today.
U-bakha, barq wu-lagawa.	Excuse me, turn on the light.
lutfan, pakEy muR ka.	Please turn off the fan.
pu garmO UbO kE dA kAlI mu-mInza!	Don't wash these clothes in warm water!
mElmAnu pu hUjra kE kEnawa!	Seat the guests in the guest room.
dA kitAb daftar ta wEsa!	Take this book to the office!
mErabAnI wu-ka, zmA sulAmUna haghu ta wu-rasawa.	Please convey my greetings to him.
chup sha!	Be quiet!
lurE sha!	Make way (Get out of the way!)!
bach sha!	Protect yourself (Get out of the way)!
sabur wu-ka!	Be patient!

NOTES:

1. Besides the word **lutfan** (please), two other common polite ways to introduce a command are with the phrases **mErabAnI wu-ka** (please, or lit., "show kindness") and **U-bakha** "excuse me".

2. The verb **tlul** "to go" is an irregular intransitive verb. This irregularity shows up with positive commands in the imperative mood as in the word **(wu-)lAR-sha!** "Go!". It is interesting to note that the suffix / **-sha** /, is the imperative stem for the verb **kEdul**. The negative command **mu-za!** "don't go", however, retains the present tense verb stem / **z-** /.

3. In the last example, the verb **wEsa** or **yOsa** (take) is a special imperative form of the verb **wRul** "to take".

4. The **hUjra** (guest room) is an area located outside the house and used for receiving male guests in order to maintain purdah. Local men gather in this "room" to discuss politics, village life and to socialize in the late afternoons, Fridays, and other religious holidays.

14-H Some Useful Polite Expressions

mErabAnI wu-kuy, kEnuy!	Please, sit down.
tAsO dulta tashrIf rA-wRuy!	Please come here.
mAzirit ghwARum, intizAr wu-bAsuy.	Excuse me, please wait.
mAfI ghwARum, nun masrUf yum, sabA rA-shuy!	Pardon me, I am busy today, come tomorrow!
bakhuna ghwARum, chAy rA-wRa.	Pardon me, bring tea.
tAsO hagha daftar ta tashrIf yOsuy!	Please go to that office!
stAsO wAr dEy, danuna rA-shuy!	It's your turn, please come inside.
nOsh-E jAn yE kuy!	Have something to eat!

NOTES:

1. In many Middle Eastern languages, Persian in particular, there is a system of **tArUf** (politeness or courtesy), especially when addressing those who are greater than you in respect to age, rank or status. Pashto has a number of Arabic and Persian loan words that it employs for this purpose. The words **mAfI** and **mAzirit** which both mean (excuse) are two such words. The word **bakhuna** (pardon, forgiveness) on the other hand is a pure Pashto word.

2. The words **mAfI**, **mAzirit** and **bakhuna** are all combined with first person present tense of the verb **ghOkhtul**, e. g., **mAfI ghwARum**, to express the thought "Pardon me!" or "Excuse me!".

3. The use of **tashrIf** (honor) with **rA-wRul** "to bring - inanimate objects" is also a very polite way of telling someone to come. The sentence: " **tAsO dulta <u>tashrIf</u> rA-wRuy.** " "Please come here." may more literally be translated: "Bring your <u>honor</u> here.".

4. Likewise, the verb **wRul** (to take - inanimate objects) is used with **tashrIf** in phrases like "**tashrIf yOsuy!**" "Take your honor!", but more simply stated it means "Please go!".

5. The noun **intizAr** (waiting) is combined with the transitive verb **Istul** "to draw out, to take out" to form the compound transitive verb "to wait".

6. The imperative form of the verb **rA-tlul** "to come", like the verb **tlul** "to go", is irregular and seems to contain the imperative form of the verb **kEdul** "to become" as part of its verb suffix, e. g., **rA-sha!** "Come!".

7. The Farsi idiom; " **nOsh-E jAn** " "bon appetite" or "help yourself" is made up of two words **nOsh** (drink) and **jAn** (body, spirit). It used as an encouragement for your guest to begin eating or drinking when food or some type of drink is set before them. This is another example of how they use the system of "**tArUf**" (politeness), since it is not considered proper for a guest to appear too eager to eat, the host/hostess must encourage the guest. (On the other hand, village Afghans don't seem to adhere to this system as much as the urban Afghans, so they tend to help themselves to anything and everything that is set before them!)

14-I Comprehension Drill 9: Asking and Telling Directions

Get a local map of the city with streets and principal landmarks. First have the teacher give you directions while you try to follow with your finger or pencil on the streets of the map. Then try to ask or give directions from any point **"A"** to any point **"B"** with your teacher or fellow students.

Try to use the following words as you give directions:

khI	right	**lAr**	road
chap or **kIN**	left	**chawk**	roundabout
muxA-mux	straight	**sInd**	river
lAR sha	go	**bAgh**	garden
wu-gurza	turn	**kOr**	house
wu-drEga	stop	**tAmIr**	building
shamAl	north	**xatIz**	east
junUb	south	**lwEdIz**	west

NOTES:

1. Practice asking directions with several people out on the street over the next few days. Review and use Dialog Fourteen as well.

2. The Farsi words **mushriq** or **sharq** (east) and **gharb** (west) are more commonly used among educated Pashto speakers than the more pure Pashto words **xatIz** (east) and **lwEdIz** (west).

* **Note to the Teacher:** For homework have the students write out directions on how to get to school or work from their homes. Also have them ask how to get to a part of the city they have never been before by asking for directions strangers out on the street.

14-J *tamrInUna* Exercises for Lesson Fourteen

1. For each of the sentences below give the correct imperative verb form from the verb listed in parenthesis to the right of the sentence. For example, **xatUna** ____________ ! (**lIkul**) becomes **xatUna** **wu-lIka!** "Write the letters!".

1.	**tu bAzAr ta**	________ !	**(tlul)**
2.	**xpul dars**	________ !	**(wayul)**
3.	**pu bAzAr kE mu-**	________ !	**(gurzEdul)**
4.	**wrIjE**	________ !	**(pax-awul)**
5.	**lu dE sara xaburE mu-**	________ !	**(kawul)**
6.	**zmA sulAmUna haghu ta**	________ !	**(rasawul)**
7.	**zhur mO mOTur**	________ !	**(mInzul)**
8.	**fawran xpul OtAq jArU**	________ !	**(kawul)**
9.	**tsawkuy danuna**	________ !	**(wRul)**
10.	**barq mu-**	________ !	**(lagawul)**

2. Make a list of sequential commands with at least five sentences like the following example:

1. **lOmREy OtAqUna jArU ka!**
2. **byA, OtAqUna wu-mInza!**
3. **byA, lOkhI wu-mInza!**
4. **byA, du gharmE DODuy paxa kRa!**
5. **wrIjE aw ghwakha paxa kRa!**

14-K *matalUna* Pashto Proverbs

To be memorized!

Ubu pu DAng nu-bah-IgI. A stick can't stop a flowing stream.

Application: A small obsticle can't stop a good momentem. Criticism can't stop the truth by a lie. A single blow can't stop a group with strong ties.

14-L *lOghatUna* Vocabulary for Lesson Fourteen

Use several of the following words in a sentences!

azAd		(m),	[adj]	1. free, independent 2. open, wide
azAd-a	/-E	(f)		
bach		(m),	[n]	protection
bah-Edul			[v.i]	to flow, to run
Ubu halta **bah-IgI.**				The water flows there.
bakhuna		(f),	[n]	pardon, forgiveness
bakhuna ghOkht-ul			[comp. v.i]	to ask for pardon
bakhuna ghwAR-um.				Excuse me.
barq		(m),	[n]	1. electricity 2. light(s)
chup		(m),	[adj]	silent, quiet
(chOp)				
danuna			[adv]	inside
du gharmE DODuy			[n. phrase]	lunch
du mAkhAm DODuy			[n. phrase]	supper, dinner
DAng	/-Una	(m),	[n]	club, stick
fawran			[adv]	immediately, at once
garm		(m),	[n]	warm
garm-a	/-E	(f)		
gharm-a	/-E	(f),	[n]	noon, midday
intizAr Is-tul		(m),	[comp. v.i]	to wait
zu tA ta **intizAr bAs-um.**				I am waiting for you.
jang	/-Una	(m),	[n]	battle, war, quarrel, fight
jang kaw-ul			[comp. v.t]	to fight, to quarrel, to wage a war
zu lu duh sara **jang kaw-um.**				I am fighting with him.

junUb	(m),	[n]	south
lagaw-ul	(f, m),	[v.t]	1. to light 2. to turn on 3. to connect
zu barq **lagaw-um.**			I am turning on the light.
lutfan		[adv]	please, kindly
lwEdIz	(m),	[n]	west
(gharb)			
masrUf	(m),	[adj]	busy, engaged, occupied
masrUf-a /-E	(f)		
mAfI	(f),	[n]	exemption, excuse
mAfI ghOkht-ul		[comp. v.t]	to want to be excused
mAfI ghwAR-um.			Excuse me.
mAzirit	(m),	[n]	excuse, apology, regret
mAzirit ghOkht-ul		[comp. v.t]	to ask pardon, to ask to be excused
mAzirat ghwAR-um.			Pardon me.
mErabAnI kaw-ul		[comp. v.t]	to show kindness, to be gracious
mErabAnI wu-ka, . . .			Please, . . .
mu-		[neg. v. marker]	don't
muR kaw-ul	(m),	[comp. v.t]	to kill, to extinguish, to put out
zu barq **muR kaw-um.**			I am putting out the light.
nOsh-E jAn kaw-ul		[comp. v.t]	to have something to eat or drink
pak-Ey	(m),	[n]	fan
rasaw-ul	(f, m),	[v.t]	to deliver, to reach, to provide
zu mAlUna duh ta **rasaw-um.**			I am delivering the goods to him.
sabur	(m),	[n]	patience, endurance
shamAl	(m),	[n]	1. north 2. wind
tashrIf	(m),	[n]	honor
tashrIf rA-wR-ul	(m),	[comp. v.t]	to come (lit., to bring honor)
tsu waxt **tashrIf rA-wR-E?**			When are you coming?
tashrIf wR-ul		[comp. v.t]	to go (lit., to take honor)
tu tsu waxt tashrIf wR-E?			When are you going?
tAmIr /-Una	(m),	[n]	building, construction
wAr /-Una	(m),	[n]	turn, time, period
wu-		[verbal prefix]	signals the imperative mood
xatIz	(m),	[n]	east
(sharq or mushriq)			
xatum	(m),	[n]	end, finish, conclusion, completion
xatm -aw-ul	(f, m),	[comp. v.t]	to end, to finish, to complete
zu yE nun **xatm -aw-um.**			I am finishing it today.

LESSON FIFTEEN

pInzu-lasum lwast

15-A Dialog Fifteen: *du khAr mOTur* - Public Transportation

1. A.	**dA mOTur khAr ta zI?**	Is this vehicle going to the city?
B.	na, nu-zI.	No, it's not going (there).
2. A.	**du khAr sarwEs lu kUm zAy na zI?**	Where does the city bus leave from?
B.	wu-gOra! du khAr mOTur halta darIgI.	Look! The public bus stops there.
3. A.	**U-bakha wrOr-a, zu nA-balad yum, khAr ta kUm sarwEs zI?**	Excuse me brother, I'm new here. Which bus goes to the city?
B.	dulta wu-drEga, yaw tsO daqIqE wrUsta ba rA-shI.	Stand here, it will come after a few minutes.
A.	**kha, mErabAnI.**	Ok, thanks.
4. A.	**tur khAr-a pOrE tsO rUpuy axlI?**	How many rupees is it to the city?
B.	fuqat dwa rUpuy.	Only two rupees.
5. A.	**ku TiksI wu-nIsum tsO rUpuy ba wAxlI?**	If I take a taxi, how much money will it cost?
B.	shpEtu rUpuy.	Sixty rupees.

NOTES:

1. There are a number of verbs in the above dialog that are either in the **imperative mood** (see Lesson Thirteen) or the **future tense**, which is the focus of this lesson. The forms of verbs in the imperative mood and the future tense share certain similarities which will be discussed in the grammar section of this lesson.

2. In the above dialog the verbs ***rA-shI*** "it will come" and ***wAxlI*** "it will take" are verbs in the **future tense**. Both verbs are preceded by the particle ***ba*** (will), which often indicates that a sentence is in the future tense (It is also used in sentences in the past habitual.).

3. There is also one **conditional** phrase in the preceding dialog, "***ku* Tiksl *wu-nIsum*** " "If I take a taxi . . .". Verbs in the subjunctive mood, like those in the future tense and imperative mood, are often marked by the verbal prefix ***wu-*** (see 15-D, part 7. and notes).

15-B Vocabulary for Dialog Fifteen

ba			[modal]	will, shall
fuqat			[adv]	only, merely
nA-balad nA-balad-a /-E		(m), (f)	[n]	stranger, unfamiliar, unacquainted
TiksI	/-yAn	(m),	[n]	taxi
wrUsta			[adv]	1. later, after, then, next 2. behind

15-C Pronunciation Drills

1. Illustrating / **xp** /.

dA zmA xpul dEy.

dA dIn dulta xpOr shO.

2. Contrasting / **Oy** / and / **uy** /.

dA yE zOy dEy.

dA yE zhuy da.

dA pOy dEy.

dA puy dI.

15-D Introducing the Particle *ba* to Signal the Future Tense

tu	**ba**	**sabA chErta zE?**
zu	**ba**	**du xpul dOst kOr ta zum.**

Where will you be going tomorrow?

I will be going to my friend's house.

dEy ba nun shpa kAr kawI?	Will he be working tonight?
hO, nun shpa ba kAr kawI.	Yes, he will be working tonight.
dA ba kala dA kamIs ganDI?	When will she be sewing this shirt?
yawa hafta wrUsta ba yE ganDI.	She will be sewing it after a week.
nun ba kAlI mInzE?	Will you be washing clothes today?
na, nun waxt nu-larum, sabA ba yE mInzum.	No, today I don't have time, I will be washing them tomorrow.
tu ba kala kAr shurO kawE?	When will you be starting work?
dwa wrazE wrUsta ba yE shurO kawum.	I will be starting work after two days.
kala ba dA kAr xIAs-awE?	When will you be finishing your work?
nun ba yE xIAs-awum.	I will be finishing it today.

NOTES:

1. The particle **ba**, used as the **modal** (will) in the above sentences, signals a definite intention of action in a future time frame. The particle always occupies the "second position" in a sentence, but it is not necessarily the second word. For example, if an adverb phrase precedes it such as, " **dwa wrazE wrUsta** " "after two days", the particle immediately follows the phrase.

2. Enclitics (10-D and notes) always follow the particle **ba**, even though they both "seek to be in the second position". Note the position of the enclitic **yE**, as it is used in the last sentence.

3. Verb stems in the future tense take attached subject markers just as they do in the present tense (Cf. 4-F). There are, in fact, no differences between the forms of verbs in the above sentences and those that are in the present tense.

4. In the future tense, however, in addition to **tense** we must also speak of **aspect**, i. e., types of verbal action that exist in a given tense. In Pashto there are two categories of **aspect** for each tense, the **imperfective** and the **perfective**.

5. Most verbs in the present tense and those given in the above box are categorized as being **imperfective**. The verbal action in this category is undefined as to the actions inception, duration and termination, such verbs are usually considered **progressive** or **continuous**. Note that the above verbs have all been translated with the /-ing / suffix in English, e. g., " I will be **finishing** it today. " Section (15-E) deals with the perfective category of the future tense.

15-E Transitive Verbs in the (Perfective) Future Tense

1. Regular Transitive Verbs in the Perfective Future

tu <u>ba</u> nun shpa xatUna <u>wu</u>-lIkE?	<u>Will</u> you write letters tonight?
hO, nun shpa <u>ba</u> yE <u>wu</u>-lIkum.	Yes, I <u>might</u> write them tonight.
dEy <u>ba</u> sag-kAl ghanum <u>wu</u>-karI?	<u>Will</u> he sow wheat this year?
hO, sag-kAl <u>ba</u> yE <u>wu</u>-karI.	Yes, he <u>will</u> sow it this year.
hagha <u>ba</u> pu dE hafta kE <u>wu</u>-wInuy?	<u>Will</u> you see him this week?
hO, <u>wu-ba</u> yE wInum.	Yes, I <u>might</u> see him.
kala <u>ba</u> war-ta xat <u>wu</u>-lEgE?	When <u>will</u> you send him the letter?
sabA <u>ba</u> yE <u>wu</u>-lEgum.	I <u>will</u> send the letter tomorrow.
kala <u>ba</u> yaw bul mOTur <u>wA</u>xlI?	When <u>might</u> they buy another car?
nu-pOhEgum chE <u>wA-ba</u> yE-xlI aw ku na.	I don't know if they <u>will</u> buy one or not.
nun <u>ba</u> xabarUnO ta ghwag <u>wu</u>-nIsE?	<u>Will</u> you listen to the new today?
na, war-ta <u>wu-ba</u> yE nu-nIsum.	No, I <u>won't</u> listen to it.

<u>NOTES:</u>

1. The second category of verbal action that occurs in the future tense is that of the **<u>perfective</u>**. In the **perfective** the action is **delimited** or **complete**, that is, of **short duration** (In contrast to the imperfective in which the action is longer in duration and progressive.) Contrast for example the sentence, "I will see him tomorrow." (perfective) with the sentence "I will be seeing him tomorrow." (imperfective).

2. In the perfective aspect of the future tense the prefix **wu-** is added to most present tense verb forms as it is for verbs in the imperative mood (**see the verb chart in 17-L**).

3. Some of the Afghan informants that have helped with this book also suggest that when the prefix **wu-** is added to a verb there is some <u>doubt</u> that the action is liable to occur. To indicate this, the particle **ba** has also been translated as the modal "might".

4. The particle **ba** (will) must occupy the "second position" in a clause. In shortened sentences, where the object is assumed, the verb prefix **wu-** is often split from the verb to achieve this effect. Note for example the two sentences: "**wu-ba yE wInum.**" "I will see him." and "**wA-ba yE-xII?**" "Will they buy it?".

5. When the negative verb marker **nu-** (not) is used in questions and answers, it immediately precedes the verb rather than the prefix **wu-**. Note its positions in the following example; "**wu-ba yE nu-nIsum.**" "I won't listen to it.".

2. Compound Transitive Verbs in the Perfective Future

A. The future forms of the auxiliary verb **kRul** when used with nouns.

dA ba sag-kAl pu khAr kE kAr wu-kRI?	Will she work in the city this year?
hO, wu-ba yE kRI.	Yes, she will.
tsu waxt ba halta xaburE wu-kRE?	When will you speak there?
sabA na bula wraz ba halta xaburE wu-kRum.	I shall speak there the day after tomorrow.
haghOy ba nun-shpa du mElmAnO pu kOTa kE xOb wu-kRI?	Will they sleep in the guest room tonight?
na, pu haghE kOTE kE ba xOb wu-nu-kRI.	No, they will not sleep in that room.
tAsO ba sabA zmUng pu kamp kE ORu aw ghwaRI tawzE kRuy?	Will you distribute flour and oil in our camp tomorrow?
na, xO mUng ba nOr ImdAdI mawAd tawzE kRU.	No, but we might distribute other relief goods.

NOTES:

1. The **perfective infinitive** form for the auxiliary verb **kawul** is **kRul.** The verb stem of the perfective future is **kR-** (or **k-** in colloquial Pashto), a stem that takes all the present tense attached subject markers (see 4-F) in this tense.

2. Unlike the imperative mood the future verb stem does not change when preceded by the negative prefix / **nu-** / (not) (Cf. 14-D).

B. The future tense forms of the auxiliary verb **kRul** when used with adjectives.

tu <u>ba</u> du mAkhAm DODuy dupAra tsu pAxu kRE?	What <u>will</u> you cook for dinner?
zu <u>ba</u> dAl pAxu kRum.	I <u>might</u> cook lentils.
tAsO <u>ba</u> nun shpa wrIjE paxE kRuy?	<u>Will</u> you cook rice tonight?
na, nun shpa <u>ba</u> yE paxE <u>nu</u>-kRU.	No, we <u>won't</u> cook it tonight.
dUkAn-dAr <u>ba</u> pu dE mOsum kE tsu xarts kRI?	What <u>will</u> the shopkeeper sell in this season?
pu dE mOsum kE <u>ba</u> angUr aw anAr xarts kRI.	He <u>will</u> sell grapes and pomegranates in this season.
tarkAN <u>ba</u> pu dE haftE kE mEz jOr kRI?	<u>Will</u> the carpenter build the table this week?
na, pu dE haftE kE <u>ba</u> yE jOr <u>nu</u>-kRI.	No, he <u>won't</u> make it this week.
tsawkuy <u>ba</u> tsu waxt jORa kRE?	When <u>will</u> you fix the chair?
lOmREy <u>ba</u> dA tsawkuy jORE kRum, byA <u>ba</u> stA tsawkuy jORa kRum.	First I <u>will</u> fix these chairs, then I <u>will</u> fix your chair.
kala <u>ba</u> hagha xpul dUkAn band kRI?	When <u>will</u> he close his shop?
pu atO bajO <u>ba</u> yE band kRI.	He <u>will</u> close it at eight o'clock.
kala <u>ba</u> wrazpANa xlAsa kRE?	When <u>will</u> you finish the newspaper?
las daqIqE wrUsta <u>ba</u> yE xlAsa kRum.	I <u>will</u> finish it after ten minutes.

<u>NOTES:</u>

1. In the perfective future verbal adjectives are inflected according to both gender and number in agreement with the object.

2. The verb stem in the perfective future is **kR-** (taken from it's infinitive form **kRul**) for both its positive and negative forms.

3. The negative verb prefix **nu-** (not) immediately precedes the verb stem **kR-** . Note the contrast between a positive and negative statement with the verb **xlAs-awul** "to open":

zu <u>ba</u> war xlAs kRum.	I will open the door.
zu <u>ba</u> war xlAs <u>nu</u>-kRum.	I will <u>not</u> open the door.

<u>15-F Intransitive Verbs in the (Perfective) Future Tense</u>

1. <u>The Verb *shwul* "to become" in the Perfective Future</u>

inshAlA, DAktur <u>ba</u> shE?	God willing, <u>will</u> you become a doctor?
hO, inshAlA DAktur <u>ba</u> shum.	Yes, God willing, I <u>will</u> become a doctor.
haghOy <u>ba</u> lu mUng na xapa shI?	<u>Will</u> they become upset with us?
na, xapa <u>ba</u> nu-shI.	No, they <u>won't</u> get upset.
tAsO <u>ba</u> xUshAla shuy?	<u>Will</u> you be happy?
hO, xUshAla <u>ba</u> shU.	Yes, we <u>will</u> be happy.

<u>**NOTES:**</u>

1. In the perfective future the infinitive form for the verb **kEdul** "to become" is **shwul.** **In most** of the above sentences, the present tense forms of the verb **kEdul** could be used interchangeably with the future forms.

2. The perfective verb stem for **shwul** is **sh-** in the future tense. This stem can take the present tense attached subject markers, note the box below:

	Singular	Plural
1st p.	**shum**	**shU**
2nd p.	**shE**	**shuy**
3rd p.	**shI**	**shI**

3. The above verbal forms are also used with the infinitive forms of verbs to create passive sentences in the perfective future (cf. 13-D).

kamIs mE ba tsu waxt wu-ganDdul shI?	When will my shirt be sewn?
hagha haluk ba wu-wahul shI!	That boy will be hit!

2. Compound Intransitive Verbs in the Perfective Future

The perfective future forms of the auxiliary verb **shwul** with adjectives and nouns in the **passive voice.**

plAr ba dE jOR shI?	Will your father be healed?
hO, inshalA jOR ba shI.	Yes, God willing he will be healed.
DODuy ba Os paxa shI?	Will the food be cooked now?
hO, paxa ba shI.	Yes, it will be cooked.
zmA nuwEy sAt ba pEydA shI?	Will my new watch be found?
mu-xapa kEga, pEydA ba shI.	Don't be upset, it will be found.
nun ba mE kAlI UtU shI?	Will my clothes be ironed today?
bE-ghama Osuy, UtU ba shI.	Don't worry, they will be ironed.

NOTES:

1. When nouns and adjectives are used with the perfective auxiliary verb **shwul** in the future tense the sentence is in the passive voice. (The verb is translated as the "be" verb in the above sentences to make the translation more natural sounding in English.) The endings on such verb stems are generally in the third person (see 13-D 4. and notes).

* **Note to the Teacher:** Write a list of verbs on the board and have the students give their perfective future forms.

3. Irregular Intransitive Verbs in the (Perfective) Future Tense

tu ba lu mUng sara halta wu-lAR-shE?	Will you go there with us?
na, waxt nu-larum chE dar-sara (wu-)lAR-shum.	No, I don't have time to go with you.
tu hagha DAktur ta byAyE?	Are you taking him to the doctor?
hO, wrUsta ba yE byAyum.	Yes, I will take him later.
haghOy ba tsu waxt dulta rA-shI?	When will they come here?
yawa myAsht wrUsta ba rA-shI.	They will come after a month.

NOTES:

1. The verbs **tlul** "to go" and **rA-tlul** "to come" both make use of the perfective verb **shwul** as a suffix in their future forms, e. g., " **zu ba rA-shUm**." "I will come.".

2. The verb **bIwul** (to take animate objects) also differs greatly with its present tense imperfective form and its future tense perfective form. In English we also have similar oddities when verbs are conjugated in the different tenses, compare; "I went." with "I go.".

3. Obviously the three verbs used in the above sentences are only a few of the irregular intransitive verbs that exit in Pashto. These were chosen because they are some of the more commonly used intransitive verbs in spoken Pashto.

15-G The 3rd Person Habitual and Future Tense Form *wI*

haghOy tsu waxt pu kullI kE wI?	When are they usually in the village?
hEts-kala pu kullI kE nu-wI.	They are never in the village.
raIs sAhib rOz-Ana pu daftar kE wI?	Is the boss in his office daily?
hO, pu rusmI wrazO kE rOz-Ana pu daftar kE wI.	Yes, he is in the office on every business day.

Pashto	English
du pusarlI pu fasul kE hawA tsu Dawl <u>**wI**</u>**?**	What is the weather like during the spring season?
hawA khu aw burAbara <u>**wI**</u>**.**	The weather is very mild and pleasant.

<u>NOTES:</u>

1. In the future tense the verb **wI** is used <u>instead of</u> the third person singular and plural forms of the "be" verb. When **wI** is used in a sentence, it signals an existing <u>continuous</u> or <u>habitual</u> state of a person or thing, e. g., like the weather every year at springtime. This verb form is also used in the subjunctive mood (see 16-D, 7. and notes). The other "be" verb forms do <u>not</u> change in the future tense, e.g., " **zu ba dulta** <u>**yum**</u>." "I will be here".

2. The word **rOz-Ana** is a Dari loan word made from the word **rOz** (day) and the suffix **/-Ana/** which signals the regular recurrence of a unit of time. It is like the **-ly** in English in words like (**daily**).

3. The word **rusmI** (official) is used in the above sentence to convey the idea of a regular "business day".

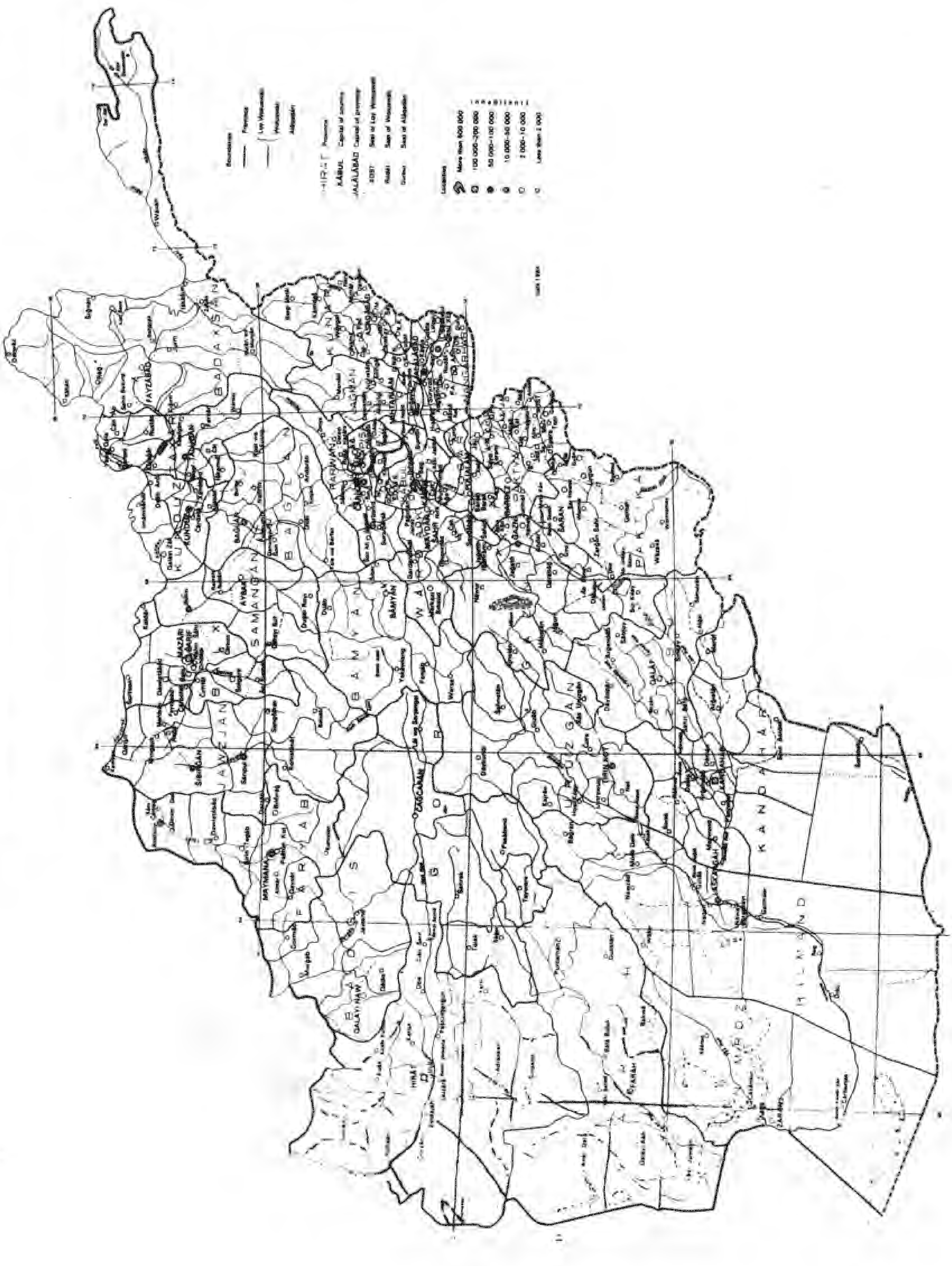
4. The word **burAbar** (equal) is used in the last sentence to mean that the weather is neither too hot or too cold, thus it is "equal" or moderate.

<u>15-H Comprehension Drill 10: Learning Your Way Around</u>

Using a map of Afghanistan (see following page) or the NWFP Province learn the principal landmarks of the area. Use the following words in your description of the area:

khArUna	cities	**bandUna**	dams
kulI	villages	**zangalUna**	jungles
sIndUna	rivers	**dashtE**	deserts
ghrUna	mountains	**sarakUna**	roads
wilAyatUna	provinces	**wulaswAluy**	districts
hEwAdUna	countries	**alAqadAruy**	subdistricts

Map of Afghanistan



15-I *tamrInUna* Exercises for Lesson Fifteen

1. Change the following present tense sentences into their (perfective) future tense forms. For example, **zu duh ta nun shpa yaw xat lIkum.** "I am writing a letter to him tonight.", becomes **zu ba duh ta nun shpa yaw xat wu-lIkum.** "I will write a letter to him tonight.".

    1. **dA pu kOr kE kAlI mInzI.**
    2. **dEy Os lu mA sara xaburE nu-kawI.**
    3. **Ashpaz pu Ashpaz-xAna kE DODuy pax-awI.**
    4. **hagha Os largI nu-mAt-awI.**
    5. **dOy sirf tAza kElE xarts-awI.**
    6. **tarkAN sabA yawa kuRkuy jOR-awI.**
    7. **zu nun shpa lu haghOy sara kAr kawum.**
    8. **dA pu lOya kOTa kE xOb kawI.**
    9. **tu ham sabA shpa xpul kOr ta zE?**
    10. **xabarUnO ta nun gharma ghwag nu-nIsU.**
    11. **kOr ta yE byAyE?**
    12. **dEy ham du gharmE DODuy dupAra dulta rA-walE?**
    13. **zu Or bal-awum.**
    14. **zmUng dars tsu waxt shurO kIgI?**
    15. **zu pu pukhtO pOh-Egum.**

2. Answer the following questions with short replies either in the affirmative or the negative. For example, **tu ba hagha mOTur xarts kRE?** "Will you sell that car?", **hO, xarts ba yE kRum.** "Yes, I will sell it." or **na, xarts ba yE nu-kRum.** "No, I won't sell it.".

    1. **dOy ba kOr ham wAxlI?**
    2. **tu ba dOy sara kull ta wu-lAR shE?**
    3. **dA kAlI ba nun wu-mInzE?**

4. **dEy ba xpul sAt jOR kRI?**

5. **dOy ba sag-kAl ghanum wu-karI?**

6. **mAshUmAn ba dulta rA-walE?**

7. **tAsO ba hagha halta bO-zuy?**

8. **pu bAzAr kE ba yE xarts-kRU?**

9. **karIm ba xpul kOr ta rA-shI?**

10. **tu ba pukhtO zda kRE?**

15-J *matalUna* Pashto Proverbs

To be memorized!

pyAz dE wI, pu nyAz dE wI. Let only be an onion, but let it be (served) with love.

Application: Even if your host only has simple food to offer, it's all right, as long as he gives it in love. A great feast, without love, is far worse and less tasty!

15-K *lOghatUna* Vocabulary for Lesson Fifteen

Try to use several of the following words in sentences!

anAr	(m),	[n]	pomegranate(s)
angUr	(m),	[n]	grape(s)
ba		[modal]	will, shall
band /-Una	(m),	[n]	dam (also see 9-K)
bE-ghama	(f),	[adj]	unworried, untroubled,
bul		[adj]	other, next
bul sabA (bula wraz)		[adv]	the next day
burAbar burAbar/-E	(m), (f)	[adj]	1. equal, even, on a par 2. exact

dasht-a	/-E	(f),	[n]	desert
dAl		(m),	[n]	lentils
dUkAn-dAr	/-An	(m),	[n]	shopkeeper
Dawl		(m),	[n]	kind, sort, type, variety
Dawl-a	/-E	(f)		
fasul	/-Una	(m),	[n]	1. season 2. crop 3. chapter
ghar	ghrUna	(m),	[n]	mountain
inshAlA			[n.phrase]	God-willing
kar-ul			[v.t]	to sow
zu sag-kAl ghanam **kar-um.**				I am sowing wheat this year.
lEg-ul			[v.t]	to send, to dispatch
zu nun xat duh ta **lEg-um.**				I am sending him a letter today.
mOsum	/-Una	(m),	[n]	season
nyAz		(m),	[n]	need, necessity, requirement
ORu		(m),	[n]	flour
rOz-Ana			[adj]	daily
rusmI			[adj]	official, formal
sag-kAl			[adv]	this year, this present year
sarak	/-Una	(m),	[n]	street, road
shurO kaw-ul		(f, m,	[comp. v.t]	to begin, to start, to commence
zu nun dE kAr **shurO kaw-um.**				I am starting this work today.
wilAyat	/-Una	(m),	[n]	1. province, state 2. governor
wI			["be" v]	the habitual and future tense of the 3rd person "be" verb
wrUsta			[adv]	later, after, next
wulaswAluy		(f),	[n]	district
xUshAla		(m),	[adj]	happy, glad
xUshAl-a	/-E	(f)		
zangal	/-Una	(m),	[n]	jungle, forest, wood

LESSON SIXTEEN

shpARasum lwast

16-A Dialog Sixteen: Eating in a Restaurant

1.	B.	tsu shEy xwruy sAhib-a?	What do (want to) eat, sir?
	A.	**tsu shEy larE?**	What do you have?
2.	B.	wrIjE, kabAb, churg, qOrma, aw sAbu larU.	We have rice, kabobs, chicken, meat gravy and vegetables.
	A.	**yaw xwarAk kabAb sara du wrIjO rA-wRa!**	Bring one order of kabobs along with rice.
3.	A.	**yaw xwarAk kabAb pu tsO dEy?**	How much is an order of kabobs?
	B.	yaw xwarAk kabAb pu panzOs afghAnuy dEy.	One order of kabobs is fifty Afghanis.
4.	A.	kha da, **wrUsta du DODuy shIn chAy ham rA-wRa!**	It's good, after the meal also bring green tea!
5.	B.	kha sAhib-a, nOr xidmat?	Okay sir, anything else?
	A.	mErabAnI, bas, **xO wrUsta bil dar-sara rA-wRa!**	Thanks, it's enough, then later later bring the bill with you.

NOTES:

1. The word ***xidmat*** means (service), so the phrase "***nOr xidmat?*** " (see 5.A. above), could literally be translated: "More service?". The phrase, however, is a polite gesture, commonly used by Pashto speakers at the end of a conversation or business transaction. It is much like the English phrase: "Is there anything else I can help you with?".

2 When the suffix /*gar*/ (one who) is added to the word ***xidmat***, the word ***xidmat-gar*** (servant, lit., one who serves) is formed. The word is also used to refer to one who has served his country or his people. It is used much like the word **"father"** in English, as it is in the sentence, "George Washington, the father of our country".

16-B Vocabulary for Dialog Sixteen

bas			[adv]	enough, stop
bil	/-Una	(m),	[n]	bill
kabAb	/-Una	(m),	[n]	kabob, roast meat, barbecue
qOrm-a (ghOrma)	/-E	(f),	[n]	gravy, stew, meat or vegetable dish
xidmat		(m),	[n]	service
xO			[adv]	then, surely, certainly
xwarAk		(m),	[n]	1. order of food, food 2. eating

16-C Pronunciation Drills

1. Illustrating / **xr** /.

pu afghAnistAn kE xru DEr dI.	There are many donkeys in Afghanistan.
DODuy pu xrap xrap mu-xwra!	Don't make crunching sounds when you eat!
zu xpula gIra xrEyum.	I am shaving my beard.

2. Illustrating / **lm** /.

nun **lm**ar DEr tOd, dEy.	Today the sun is warm.
du duh **lm**asEy kha haluk dEy.	His grandson is a good boy.
dEy **lm**Unz kawI.	He is doing his prayer.
dOy du azAduy wraz **lm**AnzI.	They are celebrating Independence Day.

16-D Introducing the Subjunctive Mood in Pashto

1. **Possibility:** Words that express possibility include: **kEdEy shI** (it is possible); **khAyI** or **shAyad** (perhaps, maybe); **mumkin** (possible, might); and **imkAn larI** (there is a possibility, it is possible).

kEdEy shI chE haghOy halta wI.	It is possible that they are there.
kEdEy shI chE paydA yE nu-kRum.	It is possible that I will not find it.
khAyI chE zu ham wu-lAR shum.	Perhaps I will go too.
khAyI chE nun tanxA wA-nu-xlU.	Maybe we won't get (our) pay today.
khAyI chE dEy wugEy ham wI.	Maybe he is also hungry.
shAyad chE zu nun hagha wu-wInum.	Maybe I will see him today.
shAyad war-sara wu-ghagIgI.	Perhaps he will talk with him.
mumkin dA yawa myAsht wrUsta kAr shurO kRI.	She might start work after one month.
mumkin haghOy hagha lu kAbul na rA-walI.	They might bring him from Kabul.
imkAn larI chE du duh ham zda wI.	It is possible that he might also know it.
imkAn nu-larI chE dA Os dulta rA-shI!	It is impossible for her to come now!
inshalA, tur bulE jUmmE pOrE ba stA kamIs wu-ganDum.	God willing, I will sew your shirt by next Friday.

NOTES:

1. The **subjunctive mood** is used to indicate that there is an uncertainty of an event taking place. More specifically it is used to express **possibilities, wishes, desires, obligations, necessities, questions** and to obtain **permissions.** There are a number of **modal** words (underlined in the above box) that are used in conjunction with this mood.

2. Verbs in the subjunctive mood follow the same pattern as those outlined in Lesson Fourteen (the perfective future). This includes the addition of the prefix ***/wu- /*** to most regular verb root stems. The particle ***ba*** (will), however, is generally not used in the subjunctive mood.

3. **Possibility words or phrases** normally occupy the initial place in a sentence, followed by the conjunction ***chE*** (that). This, however, is not a hard and fast syntactical order, it is also possible for the subject pronoun to precede adverbs like ***mumkin*** (possible) and ***shAyad*** (perhaps, maybe). For example, "***zu shayAd hagha wu-wInum.***" "I might see him.".

4. The conjunction ***chE*** (that) is sometimes omitted in spoken Pashto. It is also usually omitted in the English translation since it would make the translation sound awkward.

5. While the words ***khAyI*** (perhaps, might) and the phrase ***kEdEy shI*** (it is possible) are "pure Pashto words", the other "possibility" words are still commonly used in Afghan Pashto.

6. The word ***kEdEy*** is the passive participle of the verb ***kEdul*** "to become" (see 16-E and notes) and is combined with ***shI***, the third person subjunctive form of the same verb (see 15-F and notes).

7. The phrase found in the last example in the above box; "***tur bulE jUmmE pOrE***" "by next week", includes the pre- postposition "***tur . . . pOrE***" (to, by, upto, until). Note some of its uses in the following examples:

tur khar pOrE tsO rUpuy axlI?	How much does it cost to go to the city?
tur shpag bajO pOrE dulta yum.	I'm here upto six o'clock.
tur bul kAl pOrE ba tsu wu-kRE?	What will you do until next year?

Note to the Students: See the verb summary chart in (17-L) for examples of verbs in the subjunctive mood.

* **Note to the Teacher:** Remember the above sentences are only model sentences, make sure the students are able to use the possibility words with a number of verbs in the subjunctive mood.

2. Necessity, Responsibility:

Words that express these concepts include: **bAyad** (must, should, ought to); **xAmAxA** (must); **majbUr** (compelled, forced, "have to"); **mOkalaf** (bound, charged with a duty); **pu kAr** (ought to, should, necessary); **lAzim** (necessary); **zarUr** (must); and **hatman** (certainly, definitely, by all means)

mUng bAyad lu haghOy sara mrusta wu-kRU.	We should help them.
zu bAyad pu dE mawzO pOh shum.	I must understand this matter.

yaw saREy bAyad du kUmO awsAfO xAwund wI?	What type of character qualities should a man possess.
yaw saREy bAyad mERu, shOja, sakhI, sabir aw sAdiq wI.	A man must be brave, courageous generous, patient and honest.
sabA xAmAxA DAktur ta wu-lAR-shuy!	You must go to the doctor tomorrow!
tu bAyad xAmAxA hagha wu-wInE!	You must see him!
hagha majbUr dEy chE dulta pAtE shI!	He has to stay here.
mUng majbUr yU chE pu xpul waxt daftar ta rA-shU.	We have to come to the office on time.
pu kAr dEy chE rOzAna spOrT wu-kRI.	It is necessary for him to exercise daily.
pu kAr dI chE mAshUmAn wIdu shI.	The children ought to go to sleep.
tu mOkalaf yE chE xpul sabaq wu-wayE!	You must study your own lesson!
dEy mOkalaf dEy chE du xpul mOr aw plAr ihtirAm wu-kRI.	He is obligated to respect his mother and father.
lAzima da chE hara wraz du rAdiyO xabarUna wAwrU.	It is necessary for us to listen to the radio every day.
lAzima da chE nun du kOr dupAra sawdA wAxlU.	It is necessary for us to buy groceries for the house today.
tu zarUr rOghtUn ta wu-lAR-sha!	You must go to the hospital!
hagha ba zarUr nun pu kOr kE wI.	She must be in the house today.
sabA hatman rA-sha!	You must come tomorrow!
zu ba hatman lu dE sara wAdu kawum.	I certainly will marry her.

NOTES:

1. Unlike possibility words and phrases, words that reflect necessity, responsibility, and obligation often follow rather than precede the subject pronoun.

2. Of all the words that suggest responsibility and necessity, the words ***bAyad*** (must, should, ought to), ***xAmAxA*** (must) and ***pu kAr*** are probably used with the greatest frequency.

3. The Farsi modal ***bAyad*** (must) is often used with the Pashto word ***xAmAxA*** (must) to give emphasis to a statement or command.

4. The two adverbs ***majbUr*** (compelled, forced) and ***mOkalaf*** (bound, obligated) and the phrase ***pu kAr*** (ought to, necessary) are used with the "be" verb, e. g., "***zu majbUr yum*** ... " "I am compelled ...". Such subordinate clauses are usually linked to the main clause by the conjunction ***chE***, which acts as the relative pronoun "that".

5. You may have noticed that several of the sentences in the above box are in the imperative mood. This is because the modals that indicate **necessity** are naturally used in such constructions.

6. Note too that in the final example; "***zu ba hatman lu dE sara wAdu kawum.*** " "I certainly will marry her.", the particle ***ba*** (will) is used and the verb is in the imperfective aspect. This is because there is greater certainty (indicated by the verb) that the event will occur (see 15-E and notes).

3. Wishes and Desires:

Wishes and desires are expressed by words, phrases, and a number of compound verbs which include: **hIla larul** (to hope, to wish, to desire, to request); **OmEd larul** (to hope), **alAqa larul** (to like, to be interested), **kashkE** (I wish, O that); **xOdAy dE wu-kRI** (May God grant); **zRu kEdul** (to want, to desire) and **ghOkhtul** (to want).

zu hIla larum chE hagha ba lu zindAn na rA-xlAs-shI.	I hope he will be set free from prison.
hIla larE chE zhur ba kAr paydA kRE?	Do you hope to find work soon?
OmEd larum chE zOy yE wu-shI.	I hope he/she has a son.
zmA zOy OmEd larI chE xpul taIIm pu landan kE xatum kRI.	My son hopes to complete his education in London.
zu alAqa larum chE ingIIsI zda kRum.	I am interested in studying English.
dOy alAqa larI chE dUnyA wu-wInI.	They are interested in seeing the world.
kashkE (chE) yE nun AhwAl rA-shI!	I wish I would hear from her today!
kashkE (chE) zu mAIdAr shum.	I wish that I would become rich.

xOdAy dE bArAn wu-kRI.	May God grant that it rain.
xOdAy dE wu-kRI chE byA dE wu-wInU.	May God grant that we see you again.
zRu mE kIgI chE DODuy wu-xwrum.	I would like to eat some food now.
zRu yE dEy chE kAbul ta wu-lAR-shI.	He would like to go to Kabul.
zu ghwARum (chE) lAmbO wu-wahum.	I want to swim.
dA ghwARI (chE) DEr kAr wu-kRI.	She wants to work a lot.

NOTES:

1. Both the Pashto word ***hIla*** (hope, wish) and the Farsi loan word ***OmEd*** (hope) are used interchangeably with the verb ***larul*** "to have" in spoken Pashto. When such compound verbs begin a sentence, the final verb form at the end of the sentence is in the subjunctive mood.

2. The word ***alAqa*** (interest, concern, attachment, affection) can also be used with the verb ***larul***. When it is used as such, it means "to like" or "to be interested in something or someone". For example, "***zu lu dE sara alAqa larum.***" "I am interested in her.".

3. While the word ***kashkE*** is translated as "I wish" in the above examples, a more accurate translation, though archaic, would be closer to the phrases: "O that,..." or "O would that, ...".

4. The enclitic ***dE*** is best translated as the word **may** in the phrase ***xOdAy dE wu-kRI*** "May God grant ..." (see note 7. on dialog 5-A). It is also used in the sense of the word **"let"**, for example, ***hagha dE dA kAr zhur xatum kRI.*** "Let him finish this work quickly.".

5. Unlike English, such phrases as; "***xOdAy dE wu-kRI***" "May God grant ..." is commonly used in everyday speech. This is a result of the Muslim's world view in which he attributes even the ordinary occurrences of life to God's sovereignty or divine will. So while a westerner, may be more likely to say "I hope ...", a Muslim is often likely to prefix his statements about a future action with the phrases; "May God grant ..." or "God willing, ...".

6. The word ***zRu*** plus any non-emphatic possessive adjective (see 10-D and notes) plus the 3rd person present tense form of the verb ***kEdul*** "to become" form a phrase that expresses a **heart's wish or a desire.** Thus the phrase; "***zRu mE kIgI ...***" "I want ...", may also be translated as "It's my hearts desire ..." or "I feel like ...".

7. The verb ***ghOkhtul*** "to want", (see 10-H 6.), is also used at the beginning of a sentence much as we use it in English in sentences, e. g., "I want to eat now.". Unlike English, however, the following final verb is in the subjunctive mood.

8. The conjuction ***chE*** is enclosed in parentheses since it is often omitted in daily converstation.

4. Questions and Inquiries:

lu chA sara wu-ghagEgum?	Whom <u>should</u> I talk with?
bAyad lu raIs sara wu-ghagEguy!	You <u>should</u> talk to the boss!
kOr ta wu-lAR-shum, ku daftar ta?	<u>Should</u> I go home or to the office?
bayAd rAsan kOr ta wu-lAR-shuy!	You <u>must</u> go directly home!
tsu shEy wu-xwrU? kabAb yA palaw?	What <u>should</u> we eat? kabobs or rice?
rA-zuy chE kabAb wu-xwrU.	<u>Let's</u> go eat kabobs.
tsu raqam kitAb wAxlU?	What kind of book <u>should</u> we buy?
rA-za, du qIsO kitAb wAxla!	<u>Let's</u> go buy a story book.

NOTES:

1. **While it is optional to use the subjunctive mood when asking a question, it usually employed when one is seeking advice, e. g, "*zu tsu wu-kRum?*" "What should I do?". The answer to such a question is often thus given with a modal, e. g., "*<u>bayAd</u> DAktur ta wu-lAR-shuy!*" "You <u>must</u> see a doctor!", with the verb in the subjunctive or imperative mood.**

2. **The word *palaw* (pilaf) is a steamed rice dish usually served with pieces of meat buried in the rice and a side dish of gravy *qOrma* (often containing lentils or vegetables and small chunks of meat) which is put on top of the rice. Afghan food is mildly spiced and very delicious! Both kabobs and pilaf are standard meals in Afghan restaurants.**

3. **The imperative expression: "*rA-za chE ...*", or "*rA-zuy chE ...*" (lit., "Come that you may ...") is a very idiomatic way of making the suggestion; "Let's go ....". The final verb, which follows the phrase, is usually in the subjunctive mood. Note: It would be good to ask your teacher for a few more examples of how he/she uses this phrase.**

5. Permission: The phrases: **ijAza da** or **ijAzat dEy.**

<u>ijAza da</u> (chE) wu-lAR-shU?	<u>May</u> we go?
<u>ijAza da</u> (chE) stA aks wAxlum?	<u>May</u> I take your picture?

<u>ijAzat dEy</u> (chE) stA mOTur bO-zum?	<u>May</u> I take your car?
<u>ijAzat dEy</u> (chE) danuna rA-shum?	<u>May</u> I came in?

<u>NOTES:</u>

1. The phrases: ***ijAza da*** or ***ijAzat dEy*** translated in the above sentences with the word "May", is used when one is seeking <u>permission</u> to do something and desires to be courteous. Both forms are used interchangeably, though the latter is used more in Pakistan. The final verb is in the subjunctive mood.

2. The first sentence in the above box is often used when one is seeking permission to leave after having sat and talked awhile. Often, too, the sentence is shortened to simply "***ijAza da?***" "May I?", meaning "May I have your permission to leave now?".

6. <u>Exhortations and Warnings:</u>

There are several compound verbs that offer exhortations and warnings, including: **hatsa kawul** (to try), **kOshush kawul** (to try, to attempt), **pAm kawul** (to be careful), **ihtyAt kawul** (to be cautious, to be careful) and **zyAr Istul** (to be diligent).

<u>hatsa wu-kRa</u> chE pu imtihAn kE kAmyAb shE!	<u>Try</u> to be successful on the test!
<u>hatsa wu-kRa</u> chE zda yE kRuy!	<u>Try</u> to learn it!
<u>kOshush wu-kRa</u> chE pInzO bajO pOrE halta wu-rasEgE.	<u>Attempt</u> to reach there by five o'clock.
<u>kOshush wu-kRa</u> chE pu rOghtUn kE war-sara wu-gOrE.	<u>Try</u> to see him at the hospital.
<u>pAm kawa</u> chE xUg nu-shE!	<u>Be careful</u> not get hurt!
<u>pAm kawa</u> chE mOTur Takar nu-kRE!	<u>Be careful</u> not to get into a car accident!
<u>ihtyAt kawa</u> chE pu chAy bAndE wu-nu-swazEgE!	<u>Be careful</u> not to be burned by the tea!
<u>ihtyAt kawa</u> chE dOka dar-nu-kRI!	<u>Be careful</u> that he doesn't deceive you.

Pashto	English
<u>zyAr U-bAsa</u> chE kha DAktur shE!	<u>Be diligent</u> to become a good doctor!

<u>NOTES:</u>

1. In Pashto verbs that indicate some type of <u>exhortation</u> or <u>warning</u> are in the **imperative mood**. Such verbs usually are placed at the beginning of a sentence followed by a final verb in the subjunctive mood.

2. The verbs used above by no means exhausts the number of ways of giving exhortations or warnings in Pashto, but they are some of the most common ones. Many educated speakers also use a number to Dari loan words.

3. The word ***kOshush*** (effort, attempt) is also commonly pronounced as ***kO<u>kh</u>u<u>kh</u>*** among those who speak a more "pure" form of Pashto.

7. <u>Conditional Clauses:</u>

Pashto	English
<u>ku</u> dA nu-rA-shI, <u>nO</u> zu ba lAR-shum.	<u>If</u> she dosen't come, <u>then</u> I will go.
<u>ku</u> kha kAr wu-kRE, <u>nO</u> nOrE pEysE ba dar-kRum.	<u>If</u> you work well, <u>then</u> I will give you more money.
<u>ku</u> stA sAt xarAb wI, <u>nO</u> badal yE kRa!	<u>If</u> your watch is bad, <u>then</u> replace it!
<u>ku</u> stA dA aks xwakh wI, <u>nO</u> wE-xla!	<u>If</u> you like this picture, <u>then</u> buy it!

<u>NOTES:</u>

1. Verbs in conditional clauses, those that begin with the conjunction ***ku*** (if), are in the subjunctive mood if it relates to a real situation.

2. The final two sentences contain the third person "be" verb form ***wI*** in the subjunctive mood.

16-E *tamrInUna* Exercises for Lesson Sixteen

1. Change the following positive sentences into negative ones: For example, **zmA zOy bAyad lu haghOy sara lObE wu-kRI.** becomes **zmA zOy bAyad lu haghOy sara lObE wu-nu-kRI.** "My son shouldn't play with them.".

    1. **imkAn larI chE nun bArAn wu-shI.**
    2. **tu ba zarUr nun daftar ta wu-lAR shE.**
    3. **mUng majbUr yU chE dA kAr zhur xlAs-kRU.**
    4. **khAyI chE maNE pu bAzAr kE paydA kRU.**
    5. **hagha mOkalaf dEy chE pInzu zara afghAnuy war-ta war-kRI.**

2. Complete the following sentences with the appropriate subjunctive form of the verbs given in parentheses. For example, **khAyI chE hagha nun maktab ta _________. (tlul).** becomes **khAyI chE hagha nun maktab ta wu-lAR-shI.** "He might go to school today.".

    1. **zu shAyad nun haghOy ___________. (lIdul)**
    2. **mUng mumkin sabA dA ___________. (rA-wastul)**
    3. **imkan larI chE tu yE ___________. (axistul)**
    4. **dA bAyad war-sara ___________. (mrusta kawul)**
    5. **tu bAyad hatman nun xat ___________. (lIkul)**
    6. **xAmAxA DODuy lu mA sara ___________. (xwaRul)**
    7. **nun nu-shI kEdEy dA kAr ___________. (xatum kawul)**
    8. **majbUr yU chE rOz-Ana ___________. (spOrt kawul)**
    9. **pu kAr dEy chE hagha ___________. (bIwul)**
    10. **tu hatman sabA zmA kOr ta ___________. (rA-tlul).**

3. Complete the following sentences with the appropriate subjunctive form of the verb found to the right of the sentence. For example, **hatsa wu-kRa chE kAmyAb** ________. becomes **hatsa wu-kRa chE kAmyAb** **shuy**. "Try to succeed.".

1.	**pAm kåwa chE jang**	____________.	**(kawul)**
2.	**xOdAy dE wu-kRI chE lAs dE**	____________.	**(jOR-Edul)**
3.	**ijAza da chE sigruT**	____________?	**(skul)**
4.	**kOshush wu-kRuy chE xpul dars**	____________.	**(wayul)**
5.	**hlla larU chE dA kitAb zhur**	____________.	**(xlAs-awul)**
6.	**OmEd larI chE ingllstAn ta**	____________.	**(tlul)**
7.	**ihtyAt kawa chE xpul lAs**	____________.	**(swaz-awul)**
8.	**zRu mE kIgI chE kabAb**	____________.	**(xwaRul)**
9.	**alAqa larI chE farAnsawI**	____________.	**(zda kawul)**
10.	**kashkE kha pu pukhtO**	____________.	**(pOh-Edul)**

4. Complete the following sentences with the first person subjunctive form of the verbs given in parentheses. For example, **lu haghu sara** ____________? becomes **lu haghu sara** **xaburE wu-kRum**? "Should I talk with him?.

1.	**kabAb ____________ ku wrIjE?**		**(rA-wRul)**
2.	**nun tsu shEy**	____________?	**(aghUstul)**
3.	**dulta khI lAs ta**	____________?	**(gurzEdul)**
4.	**pu kUma lAr**	____________?	**(tlul)**
5.	**tsu raqam sAt dar-ta**	____________?	**(axistul)**

16-F *matalUna* Pashto Proverbs

To be memorized!

xpula zhuba ham kalA da ham balA. Your tongue is either a fortress or a disaster.

Application: The way you use your tongue can either bring you respect or shame. It can either protect you or destroy you.

16-G *lOghatUna* Vocabulary for Lesson Sixteen

Try to use several of the following words in sentences!

aks	/-Una	(m),	[n]	picture
aks ax-Istul		(f, m),	[comp.v.t]	to take a picture now.
zu Os stA **aks axl-um.**				I am taking your picture
alAqa lar-ul		(f, m),	[comp.v.t]	to have an interest
alAqa lar-um chE wu-yE-wlnum.				I am interested in seeing him.
AhwAl		(m),	[n]	1. situation, condition 2. news
badal		(m),	[n]	1. exchange, substitution 2. vengeance
badal-aw-ul		(f, m),	[comp. v.t]	to replace, to substitute, to exchange
zu bayAd dA kamIs **bad kRum.**				I must exchange this shirt.
balA	/-gAnE	(f),	[n]	1. calamity, disaster 2. a ghost
bArAn		(m),	[n]	rain
bAyad			[adv]	must, should, ought to
dOk-a	/-E	(f),	[n]	deceit, cheating
dUnyA		(f),	[n]	world
hatman			[adv]	certainly, definitely, by all means
hats-a	/-E	(f),	[n]	1. endeavor, effort 2. wish
hatsa kaw-ul		(f.s),	[comp.v.t]	to try, to put forth effort
hatsa kaw-um chE kAmyAb shum.				I am trying to be successful.
hIla		(f.s),	[n]	hope, desire, expectation, wish
hIla lar-ul		(f.s),	[comp.v.t]	to hope, to wish, to desire
hIla lar-um chE wu-lAR shum.				I hope to go.

ihtirAm	(m),	[n]	respect, reverence, esteem, honor
ihtyAt	(m),	[n]	caution, precaution, carefulness
ihtyAt kaw-ul	(m),	[comp.v.t]	to be cautious, to be careful
ihtyAt kawa!		[v.phrase]	Be careful!
ijAza	(f.s),	[n]	permission
(ijAzat)	(m)		
imkAn		[adv]	possible
imkAn larI		[comp.v. phrase]	It is possible
imtihAn /-Una	(m),	[n]	test, examination
kashkE		[excl.]	I wish, O that
kAmyAb	(m),	[n]	successful
kEdEy shI		[v. phrase]	It is possible
kOshush	(m),	[n]	effort, endeavor, attempt
kOshush kaw-ul	(m),	[comp.v.t]	to try, to attempt
kOshush kaw-um chE wu-gurzum.			I am trying to walk.
khAyI		[adv]	perhaps, maybe, possibly
lAzim	(m),	[adj]	necessary
majbUr	(m),	[adj]	compelled, forced, "have to"
mAl-dAr /-An	(m),	[n]	one who has many possessions, rich
mERu	(m),	[adj]	1. husband 2. brave, manly
mOkalaf	(m),	[adj]	bound, charged with a duty
mrusta kaw-ul	(f.s),	[comp.v.t]	to help, to assist
zu haghOy **mrusta kaw-um.**			I am helping them.
mumkin		[adv]	possible, might
OmEd	(m),	[n]	hope
OmEd lar-ul	(m),	[comp.v.t]	to hope
OmEd lar-um chE DAktur shum.			I hope to become a doctor.
palaw	(m),	[n]	pilaf (a steamed rice dish)
pAm	(m),	[n]	attention, care, heed, watch
pAm kaw-ul	(m),	[comp.v.t]	to be careful, to take heed
zu xpul zAn sara **pAm kaw-um.**			I am taking care of myself.
pu kAr		[adv. phrase]	ought to, should, necessary
rAsan		[adv]	directly
rAdiyO /-gAnE	(f),	[n]	radio
sakhI	(m),	[adj]	generous, liberal, large
sAbir	(m),	[n]	patient

sAdiq		(m),	[adj]	truthful, honest, loyal, sincere
sifat	awsAf	(m),	[n]	1. character, quality 2. praise
spOrT	/-Una	(m),	[n]	sport, athletics
spOrT kaw-ul		(m)	[comp.v.t]	to exercise
zu rOzAna **spOrT kaw-um.**				I exercise daily.
shAyad			[adv]	perhaps, maybe, possibly
shOja		(m),	[adj]	brave, courageous
talIm	/-At	(m),	[n]	education, instruction
tanxA		(f.s),	[n]	salary, wage, pay
tur . . . pOrE			[prep-post]	to, by upto, until, till
Takar		(m),	[n]	collision, crash, accident
Takawul			[comp.v.t]	to crash, to cause an accident
nu-ghwARum chE **Takar wu-kRum.**				I don't want to cause an accident
xAmAxA			[adv]	must
zarUr			[adv]	must, necessarily
zda		(f.s),	[adj]	learned, remembered, acquired
zindAn	/-Una	(m),	[n]	prison, jail
zRu kEdul		(m),	[comp.v.i]	to want, to desire
zRu mE kIgI chE kAbul ta wu-lAR-shum.				I want to go to Kabul.
zyAr		(m),	[adj]	diligent
zyAr Ist-ul		(m),	[comp.v.t]	to be diligent, to work hard
zyAr U-bAsa!				Work hard!

LESSON SEVENTEEN

wu-lasum lwast

17-A Dialog Seventeen: *xayAt ta tlul* A Trip to the Tailor

1. B.	tsu xidmat dEy?	What can I do for you?
A.	**yawa jORa jAmE jOR-awum.**	I (want) to make a suit (of Afghan clothes).
2. B.	tsunga jAmE jOR-awE?	What type of suit do you (want) to make?
A.	**kandAruy jAmE jOR-awulEy shE?**	Are you able to make the Qandahari style?
B.	hO, xO zhur yE nu-shum ganDulEy.	Yes, but I'm not able to sew it right away.
3. A.	**khu, mOhima nu-da.**	Okay, it doesn't matter.
B.	tsunga jAmE xwakh-awE, azAdE?	What style suit do you like, loose fitting?
A.	**na, tangE xwakh-awum.**	No, I like the tight fitting kind.
4. B.	rA-sha chE andAza dE wAxlum.	Come and I will take your measurements.
5. B.	tsunga ghARa, jub, aw pEytsE xwakh-awE?	What style of neck-line, pocket, and pant's cuff do you like?
A.	**sAda mOD xwakh-awum, lAkin du tuxurg jub rA-ta ham jOR ka.**	I like a simple design, but make a side pocket (in the shirt).
6. B.	du jAmO sara dE wAskaT jOR kRum?	Should I make a vest with the suit?
A.	**na, zarUrat nushta.**	No, it's not necessary.
7. A.	**jAmO pusE tsu waxt rA-shum?**	When should I come for it?
B.	yawa hafta wrUsta rA-sha!	Come after a week.

NOTES:

1. The "***kandAruy***" (2.A.) style is a famous style of hand embroidered cloth work that consists of intricate patterns using fine shiny thread. It is usually embroidered on a piece of cloth that is later sewn into a loose shirt called a "***kamIs***". Hand embroidered work is very common in Afghanistan and each area has its own special design.

2. Plan a trip to the tailor this week and have something made, tailoring is fairly cheap in Afghanistan.

3. The grammatical focus of this lesson deals with **present potential** verb forms, which is equivalent in English to verbal phrase **"to be able"**. In the above dialog, sentences (2.A. & B.) contain examples of present potential verbs in their positive and negative forms, i. e., "***jOR-awulEy shE***" "are you able to make" and "***nu-shum ganDulEy***" "I am not able to sew" (also see sections 17-D & 17-E and notes).

* **Note to the Teacher:** Set up a tailor's shop in class and appoint one of the students as a tailor. Let the other students practice giving instructions to the tailor on how they want their clothes made.

17-B Vocabulary for Dialog Seventeen

andAz-a	/-E	(f),	[n]	size, measure, measurement, amount
ghAR-a	/-E	(f),	[n]	1. neck, throat 2. collar
jOR-a	/-E	(f),	[n]	pair
lAkin			[conj]	but, however, never-the-less
mOD		(m),	[n]	mode, fashion
mOhim		(m),	[adj]	important, serious, significant
mOhim-a	/-E	(f)		
pEyts-a	/-E	(f),	[n]	border, hem, edge
pusE			[prep]	1. after 2. concerning
sAda		(m, f),	[adj]	1. simple, plain 2. naive
tang		(m),	[adj]	tight, narrow
tang-a	/-E	(f)		
tuxurg		(m),	[n]	underarm
wAskaT	/-Una	(m),	[n]	vest, waistcoat
xayAt	/-An	(m),	[n]	tailor
xayAt-a	/-AnE	(f)		
xwakh-aw-ul			[comp.v.t]	to like, to choose
zu dA mOTur **xwakh-aw-um.**				I like this car.
zarUrat		(m),	[n]	need, necessity

17-C Pronunciation Drills

1. Illustrating / **xt** /.

hagha pu ta**xt** nAst dEy.	He is sitting on the throne.
dA kha ba**xt** larI.	She has good luck.
yawa tankuy la**xt**a rA-wAxla!	Bring me a fresh switch.

2. Contrasting / **g** / and / **q** /.

gAm yawa pukhtO kalima da.	**g**Af lIkulEy shU.
qawm yawa pukhtO kalima da.	**q**Af lIkulEy shU.

17-D Expressing the Present Potential with *kawulEy shwul* "can do"

kawulEy shE dOy sara mrusta wu-kRE?	Can you help them?
hO, zu kawulEy shum.	Yes, I can.
dA kawulEy shI kha DODuy paxa kRI?	Can she cook good food?
na, nu-shI kawulEy.	No, she can't.
sabA nu-shI kawulEy chE zmA kOr ta rA-shI?	Can't they come to my house tomorrow?
hO, haghOy kawulEy shI.	Yes, They can.
ku tu yE nu-shE kawulEy, zu kawulEy shum chE bO-yE-zum.	If you can't, I can take him/her/them.

mUng <u>nu-shU kawulEy</u> dA sabaq sabA ta xlAs kRU.	We <u>can't</u> finish this lesson by tomorrow.

<u>NOTES:</u>

1. In Pashto the **<u>potential</u>** verb forms are used to express the <u>ability</u> of someone or something to complete an action. One of the most common ways of communicating the idea of <u>ability</u> in Pashto is to use the **<u>past participle</u>** of the verb **kawul** "to do" in combination with the the auxiliary verb **shwul** (see 15-F and notes).

2. The **<u>past participle</u>** of the verb **kawul**, which is **kawul<u>Ey</u>**, is formed by adding the verbal suffix / **-Ey** / to the infinitive form of the verb. In the **<u>present</u> potential** the past participle is used in combination with the perfective forms of the verb **shwul**. This verbal phrase is translated into English as the verbal modal **"can"** (lit., "can do").

3. It is also common in colloquial Pashto to drop the final / **-ul** / suffix from the infinitive form, attaching the / **-Ey** / suffix directly to the verb stem, e. g., " **zu dA kAr kaw<u>Ey</u> shum.** " "I can do this work.".

4. While the past participle of verbs is not inflected for gender, number or case the verb **shwul** is inflected for person, number, and gender.

5. The present potential of the **kawul** verb is often used in a subordinate clause followed by the optional conjunction **chE** (that), and a second verb in the main clause. In such cases, the following verb is in the subjunctive mood.

6. A typical answer to an "**ability**" question is usually shortened to either: "Yes, I can." or "No, I can't.". As in spoken English, this is to avoid being redundant .

7. When the negative verb marker **nu-** (not) is used to express "**inability**" it usually precedes, though not always, the past participle and auxiliary verb **shwul**, e. g., "**<u>nu</u>-shum kawulEy**" "I can<u>'t</u> do it.".

<u>17-E Expressing Ability with Verbs in the Present Potential</u>

tu Os bAzAr ta tlul<u>Ey</u> <u>shE</u>?	<u>Are</u> <u>you</u> <u>able</u> to go to the city now?
na, <u>nu-shum</u> tlul<u>Ey</u>.	No, <u>I'm</u> <u>not</u> <u>able</u> to go.

dA pu darI ham ghagEdul<u>Ey</u> <u>shI</u>?	<u>Is</u> <u>she</u> <u>able</u> to speak in Dari too?
hO, ghagEdul<u>Ey</u> <u>shI</u>.	Yes, <u>she</u> <u>is</u> <u>able</u> to speak (it).
zu danuna rA-tlul<u>Ey</u> <u>shum</u>?	<u>Can</u> <u>I</u> come in?
hO, rA-tlul<u>Ey</u> <u>shuy</u>.	Yes, <u>you</u> <u>can</u> come (in).
ahmad DAktur ta bIwul<u>Ey</u> <u>shuy</u>?	<u>Can</u> <u>you</u> take Ahmad to the doctor?
na, <u>nu-yE-shum</u> bIwul<u>Ey</u>.	No, <u>I</u> <u>can't</u> take him.
zu nun hagha IIdul<u>Ey</u> <u>nu-shum</u>.	<u>I</u> <u>can't</u> see him today.
zu nun dA kitAbUna kitAb-xAnE ta <u>nu-shum</u> wRul<u>Ey</u>.	<u>I'm</u> <u>not</u> <u>able</u> to take these books to the library today.
hagha dA largI mAt-awul<u>Ey</u> <u>shI</u>.	<u>He</u> <u>is</u> <u>able</u> to break this wood.

<u>NOTES:</u>

1. The "**ability**" or "**inability**" to do something can also be expressed with the past participle forms of other verbs. Here again the verbal suffix / **-Ey** / is combined with the infinitive form of the verb and the perfective forms of the verb **shwul**.

2. Note that such verb forms can either be translated into to English as the verbal modal "**can**" or the verbal phrase "**to be able**".

3. The present potential may also be used in seeking permission, much as American speakers of English use the word "**can**", e. g., " **tlul<u>Ey</u> shum?** " "<u>Can</u> I go?".

4. The present potential forms of verbs is also used in the future tense, e. g., " **zu <u>ba</u> rA-tlEy shum.** " "I <u>will</u> be able to come.". Past potential verb forms are discussed in Unit Five.

5. The word **kitAb-xAna** (library or lit., book-house) is a Farsi loan word. Instead of this you may also hear the Pushtun word **kitAb-tUn** (lit., place of books). The Pashto suffix /**-tUn**/ denotes "a place of", a suffix which is also used in such words as **pOhAn-tUn** (university or "place of learning"); and **rOgh-tUn** (hospital or "place of health").

* **Note to the Teacher:** Following the above pattern, continue practicing with other verbs that have previously been introduced and then have the students ask each other with shortened positive and negative replies.

17-F The Days of the Week in Afghan Pashto and Dari

DARI DAY	PASHTO DAY	ENGLISH DAY
shamba	**xAlI**	Saturday
yak-shamba	**ItwAr**	Sunday
dU-shamba	**gwul**	Monday
sE-shamba	**nahI**	Tuesday
chAr-shamba	**shurO**	Wednesday
panj-shamba	**zyArat**	Thursday
jUmma	**jUmma**	Friday

NOTES:

1. The majority of Pashto speakers in Afghanistan follow the official Dari system of numbering the days of the week. The Pashto days of the week given in the table on the following page are used in Pakistan, though many village Afghans use **xAlI** (Saturday) and **zyArat** (Thursday) interchangeably with their Dari equivalents.

2. The first day of the work week in the Muslim world is Saturday (**shamba** in Dari). For the next five days of the week, Sunday through Thursday, the Dari numbers one to five are prefixed to the word **shamba**. The official and religious day of rest is Friday in most Muslim countries.

17-G The Use of the Days of the Week in Sentences

nun du tsu wraz da?	What day is it today?
nun du chAr-shambE wraz da.	Today is Wednesday.
sabA kUma wraz da?	Which day is it tomorrow?
sabA du panj-shambE wraz da.	Tomorrow is Thursday.

sabA na bula wraz kUma wraz da?	Which day is it the day after tomorrow?
bul sabA jUmma da.	The day after tomorrow is Friday.
du shambE pu wraz chErta zE?	Where are you going on Saturday?
du shambE pu wraz hEts-chErta nu-zum.	I am not going any where on Saturday.
dEy hara wraz pu kOr kE wI?	Is he at home every day?
na, sirf du jUmmE pu wraz pu kOr wI.	No, he is only home on Friday .
du jUmmE pu wraz rOxsatI da?	Is it a holiday on Friday?
hara jUmma rOxsatI wI.	It is a holiday every Friday.
du shambE pu shpa tsu kawE?	What are you doing Friday night?
hEts nu-kawum, UzgAr yum, stA kOr ta ba dar-zum.	I am not doing anything, I'm free, I will come to your house.
hagha ba bula dU-shamba kAbul ta wu-lARa shI?	Will she go to Kabul next Monday?
na, du bulE sE-shambE pu wrazE ba wu-lARa shI.	No, she will go next Tuesday.

NOTES:

1. The days of the week are most commonly used with the phrase; **du** __________ **pu wraz** (on the day of ______). In such prepositional phrases the words **shamba** or **jUmma** are always in the oblique case, i. e., **shambE** and **jUmmE**.

2. This same pattern is also used when referring to evenings; **du** __________ **pu shpa** (on the evening of ______). Also when speaking about a given night in Pashto, for example **Friday night**, **du shambE pu shpa**, the day which follows it, in this case Saturday, is the day that is used to refer to what we call **Friday night** (see note below)!

3. The above concept does not make much sense to the western mind until we literally translate **du shambE pu shpa** as; "the night of Saturday". In most Middle Eastern cultures, the new day actually **begins at sunset** instead of **sunrise**.

4. When inviting Afghan guests for an evening meal keep the above concept in mind, otherwise, you may be embarrassed when your guests show up a day early! It may be helpful to remember that in English, we speak of "Christmas Eve" and "New Year's Eve" which, of course, refers to the evening before the special day.

5. The word **bul** (other) means "**next, following**" when used in the phrases **sabA na bula wraz** (the day after tomorrow, lit., not tomorrow, the **next** day), **bul sabA** (lit., the **next** tomorrow), and **bula dU-shambE** (**next** Monday).

17-H Comprehension Drill 11: Learning Antonyms through Commands

hagha putsa chARu kEgda!	Put down that dull knife!
hagha tEra chARu wAxla!	Pick up that sharp knife!
hagha narEy mEz mu-rA-wRa!	Don't bring the narrow table!
hagha plan mEz rA-wRa!	Bring the wide table!
dA juga almAruy halta wRa!	Take this tall cupboard there!
dA TITa tsawkuy mu-wRa!	Don't take this short chair!
dA Ugud tOshak pu bAm bAndE wAchawa!	Throw this long mattress on the roof!
dA lanD Taghar pu kOTa kE wu-ghwaR-awa!	Spread this short rug in the room.
drAnu kitAbUna dulta kEgda!	Put the heavy books here!
spuk kitAbUna pu hagha mEz bAndE kEgda!	Put the light books on that table!
hagha ghaT saRI ta ghag ka!	Call out to that fat man!
DangurE njuluy ta ghag ka!	Call out to the thin girl!

dA <u>xOg</u> anAr prE ka!	Cut this <u>sweet</u> pomegranate!
dA <u>trIx</u> chAy wAchawa!	Throw out this <u>bitter</u> tea!
<u>lamdE</u> jAmE pu lmar kE kEgda!	Put the <u>wet</u> clothes in the sun!
<u>wuchE</u> jAmE UtU ka!	Iron the <u>dry</u> clothes!

NOTES:

1. The new verbs that are introduced in the comprehension drill above include: ***achawul*** "to throw", ***ghwaR-awul*** "to spread" and ***ghag kawul*** "to call out".

2. While the verbal prefix / ***wu-*** / indicates that a command is positive, the prefix / ***mu-*** / makes the command negative. (For more examples of verbs in the imperative mood consult Lesson Thirteen (13-D).).

* **Note to the Teacher:** Using the above sentences as a model, bring a number of different objects to class, e. g., a small and a large ball, and have the students physically use them during the drill. Next have the each of the students stand up in front of the class one at a time and give similar commands to the other students.

17-I *tamrInUna* Exercises for Lesson Seventeen

1. Answer the following present potential questions either in the positive or the negative. For example, " **tu kawulEy shE nun sahAr kAll UtU kRE?** " "Can you iron clothes this morning?". Answers: " **hO, kawulEy shum.** " 'Yes, I can." or " **nu-shum kawulEy.** " "No, I can't.".

   1. **tu pu pukhtO xaburE kawulEy shE?**
   2. **hagha kawulEy shI chE xat wu-lIkI?**
   3. **tu nun kAll mInzulEy shE?**
   4. **zu Os bAzAr ta tlulEy shum?**
   5. **haghOy xpul kOr ta bIwulEy shuy?**

2. Answer the question **" nun kUma wraz da? "** "Which day is it today?" using each of the following words listed below. For example, **<u>shamba</u>, " nun du <u>shambE</u> wraz da. "**. "Today is Saturday.

1.	**yak-shamba**	2.	**dU-shamba**	3.	**sE-shamba**
4.	**chAr-shamba**	5.	**panj-shamba**	6.	**jUmma**

17-J *matalUna* Pashto Proverbs

To be memorized!

pradEy jang nIm axtur dEy. Other people's quarrels are good entertainment.

Application: The word **axtur** means a religious festival, usually a time of joyous celebration among Muslims. Similarly, Pushtuns feel that when a stranger **"pradEy"** is having a fued, they can happily observe it knowing that it's not their problem.

pradEy kaT tur nImO shpO wI. A stranger's bed is good only until midnight.

Application: Don't get too comfortable with your neighbors things, because just when you need it the most, he will want it back.

17-K *lOghatUna* Vocabulary for Lesson Seventeen

Try to use several of the following words in sentences!

achaw-<u>ul</u>		(f, m),	[v.t]	to throw, to cast, to pour
zu tOp **achaw-um.**				I am throwing the ball.
ax<u>tur</u>		(m),	[n]	a Muslim religious festival
char-shamb-<u>a</u> (shurO)	/-E	(f),	[n]	Wednesday
chAR-<u>u</u>	/-E	(f),	[n]	knife
dU-shamb-<u>a</u> (gwul)	/-E	(f),	[n]	Monday

ghag kaw-ul	(m),	[comp.v.t]	to call out
zu malgurI ta **ghag kaw-um.**			I am calling out to my friend.
ghwaR-aw-ul	(f, m),	[comp.v.t]	to spread out, to open
zu jAmE **ghwaR-aw-um**			I am spreading out the clothes.
jUmma	(f),	[n]	Friday
(jUmma pu wraz)			
kitAb-xAn-a /-E	(f),	[n]	library
nIma shpa		[adv]	midnight
panj-shamb-a /-E	(f),	[n]	Thursday
(zyArat)			
puts	(m),	[adj]	dull, blunt
puts-a /-E	(f)		
plan	(m),	[adj]	broad, wide, flat
plan-a /-E	(f)		
prad-Ey /-I	(m),	[adj]	stranger, not related
praduy	(f)		
rOxsat	(m),	[n]	1. leave, vacation 2. dismissal
rOxsat-I	(f),	[n]	vocation, holiday
sE-shamb-a /-E	(f),	[n]	Tuesday
(nahI)			
shamb-a /-E	(f),	[n]	Saturday
(xAlI)			
tEru	(m),	[adj]	sharp
tEr-a /-E	(f)		
trIx trAx-u	(m),	[adj]	bitter
trax-a /-E	(f)		
Taghar /-Una	(m),	[n]	rug
UzgAr	(m),	[adj]	free, unoccupied, at leisure
UzgAr-a /-E	(f)		
xOg xwAgu	(m),	[adj]	sweet, dear
xwag-a /-E	(f)		
yak-shamb-a /-E	(f),	[n]	Sunday
(Itwar)			

17-L Summary of Verb Formations for Verbs in Units Three and Four

	INFINITIVE		Present Tense Stem + 1st pn.s	Subjunctive and Future	Imperative 2nd pn.s	Present Potential Participle + shwul
1.	**achawul**	to throw	**achaw-um**	**wAchaw-um**	**wAchaw-a**	**achawul-Ey shum**
2.	**aghUstul**	to wear	**aghUnd-um**	**wAghUnd-um**	**wAghUnd-a**	**aghUstul-Ey shum**
3.	**awrEdul**	to hear	**awr-um**	**wAwr-um**	**wAwr-a**	**awrEdul-Ey shum**
4.	**axistul**	to buy	**axl-um**	**wAxl-um**	**wAxl-a**	**axistul-Ey shum**
5.	**bakhul**	to forgive	**bakh-um**	**wu-bakh-um**	**U-bakh-a**	**bakhul-Ey shum**
6.	**bIwul**	to take	**byAy-um**	**bOz-um**	**bOz-a**	**bIwul-Ey shum**
7.	**darEdul**	to stop	**darEg-um**	**wu-darEg-um**	**wu-darEg-a**	**darEdul-Ey shum**
8.	**ganDul**	to sew	**ganD-um**	**wu-ganD-um**	**wu-ganD-a**	**ganDul-Ey shum**
9.	**gurzEdul**	to turn	**gurz-um**	**wu-gurz-um**	**wu-gurz-a**	**gurzEdul-Ey shum**
10.	**ghagEdul**	to talk	**ghagEg-um**	**wu-ghagEg-um**	**wu-ghagEg-a**	**ghagEdul-Ey shum**
11.	**ghOkhtul**	to want	**ghwAR-um**	**wu-ghwAR-um**	**wu-ghwAR-a**	**ghOkhtul-Ey shum**
12.	**Istul**	to do	**bAs-um**	**wu-bAs-um**	**wu-bAs-a**	**Istul-Ey shum**
13.	**karul**	to sow	**kar-um**	**wu-kar-um**	**wu-kar-a**	**karul-Ey shum**
14.	**kawul**	to do	**kaw-um**	**wu-kR-um**	**wu-kR-a**	**kawul-Ey shum**
15.	**kEdul**	to become	**kEg-um**	**sh-um**	**sh-a**	**kEdul-Ey shum**
16.	**kEkhOdul**	to put down	**kEgd-um**	**kEgd-um**	**kEgd-a**	**kEkhOdul-Ey shum**
17.	**kEnAstul**	to sit	**kEn-um**	**kEn-um**	**kEn-a**	**kEnAstul-Ey shum**
18.	**lagawul**	to turn on	**lagaw-um**	**wu-lagaw-um**	**wu-lagaw-a**	**lagawul-Ey shum**
19.	**larul**	to have	**lar-um**	**wu-lar-um**	**wu-lar-a**	**larul-Ey shum**
20.	**lEgul**	to send	**lEg-um**	**wu-lEg-um**	**wu-lEg-a**	**lEgul-Ey shum**
21.	**lIdul**	to see	**wIn-um**	**wu-wIn-um**	**wu-wIn-a**	**lIdul-Ey shum**
22.	**lIkul**	to write	**lIk-um**	**wu-lIk-um**	**wu-lIk-a**	**lIkul-Ey shum**
23.	**lwEdul**	to fall	**lwEg-um**	**wu-lwEg-um**	**wu-lwEg-a**	**lwEdul-Ey shum**
24.	**lwastul**	to read	**lwal-um**	**wu-lwal-um**	**wu-lwal-a**	**lwastul-Ey shum**
25.	**mInzul**	to wash	**mInz-um**	**wu-mInz-um**	**wu-mInz-a**	**mInzul-Ey shum**
26.	**nIwul**	to take	**nIs-um**	**wu-nIs-um**	**wu-nIs-a**	**nIwul-Ey shum**
27.	**nuna-watul**	to enter	**nuna-waz-um**	**nuna-waz-um**	**nuna-waz-a**	**nunawatul-Ey shum**
28.	**OsEdul**	to live	**OsEg-um**	**wOs-um**	**wOs-a**	**OsEdul-Ey shum**
29.	**pAtsEdul**	to awake	**pAtsEg-um**	**pAtsEg-um**	**pAtsEg-a**	**pAtsEdul-Ey shum**
30.	**pEzhandul**	to know	**pEzhan-um**	**wu-pEzhan-um**	**wu-pEzhan-a**	**pEzhandul-Ey shum**

31.	**pOhEdul**	to understand	**pOhEg-um**	**wu-pOhEg-um**	**wu-pOhEg-a**	**pOhEdul-Ey shum**
32.	**rasEdul**	to arrive	**rasEg-um**	**wu-rasEg-um**	**wu-rasEg-a**	**rasEdul-Ey shum**
33.	**rA-tlul**	to come	**rA-z-um**	**rA-sh-um**	**rA-sh-a**	**rA-tlul-Ey shum**
34.	**rA-wastul**	to bring	**rA-wal-um**	**rA-wal-um**	**rA-wal-a**	**rA-wastul-Ey shum**
35.	**rA-wRul**	to bring	**rA-wR-um**	**rA-wR-um**	**rA-wR-a**	**rA-wRul-Ey shum**
36.	**skul**	to drink	**sk-um**	**wu-sk-um**	**wu-sk-a**	**skul-Ey shum**
37.	**talul**	to weigh	**tal-um**	**wu-tal-um**	**wu-tul-a**	**talul-Ey shum**
38.	**tsumlAstul**	to lie down	**tsumul-um**	**wu-tsumul-um**	**wu-tsumul-a**	**tsumlAstul-Ey shum**
39.	**tlul**	to go	**z-um**	**wu-lAR-shum**	**wu-lAR-sh-a**	**tlul-Ey shum**
40.	**wahul**	to hit	**wah-um**	**wu-wah-um**	**wu-wah-a**	**wahul-Ey shum**
41.	**watul**	to exit	**wUz-um**	**wu-wUz-um**	**wu-wUz-a**	**watul-Ey shum**
42.	**wayul**	to say	**wAy-um**	**wu-wAy-um**	**wu-wAy-a**	**wayul-Ey shum**
43.	**wRul**	to take	**wR-um**	**wR-um**	**wl's-a**	**wRul-Ey shum**
44.	**xatul**	to climb in	**xEzh-um**	**wu-xEzh-um**	**wu-xEz-a**	**xatul-Ey shum**
45.	**xwaRul**	to eat	**xwr-um**	**wu-xwr-um**	**wu-xwr-a**	**xwaRul-Ey shum**

NOTES:

1. Before moving on to Unit Five and the past tense it may be helpful to briefly review the main verbs that have been introduced so far in this book. The above chart combines both transitive and intransitive verbs together, it does not however, contain compound verbs. (For examples of compound verbs see 6-I, 7-J, 11-E, 13-D, 14-D & E, 15-E & F and notes.).

2. Outside of the infinitive forms for each verb, which is used as the base form in the vocabulary sections of this book, the above chart summarizes the four verb formations that have been introduced in Units Three and Four.

3. The first formation is that of verbs in the **imperfective** present tense (see 10-H & 12-D and notes). In the above chart, present tense stems contain a hyphen that separates the stem from the attached subject markers, which, in this case, is the first person singular subject marker.

4. The second formation represents those verbs in the **perfective** future (see 15-E & F) and the subjunctive mood (see 16-D and notes). The particle ***ba***, used in the future tense, is not shown in the above chart. If it was included, it would follow the ***wu-*** verbal prefix, e. g., ***wu-ba-xwr-um*** "I will eat . . .".

5. The third formation deals with verbs in the imperative mood (see 14-D, 14-E & 14-F). In the above examples, the second person singular suffix marker is attached to the verb stem, separated from the stem by a hyphen. Though not show in the above chart, the prefix ***mu-*** is used to negate a command, e. g., "***mu-xwra!***" "Don't eat!".

6. The fourth verb formation, the present potential, was covered in (17-D & E) of this lesson.

UNIT FIVE

The Past Tense

<u>Unit Five at a Glance:</u>

LESSON EIGHTEEN

atu-lasum lwast

18-A Dialog Eighteen: Questions about Relatives

1. A.	**haghu dE tsu klgI?**	What's your relationship to him?
B.	xpul mE dEy.	He's my relative.
2. A.	**tsu xpulwI dar-sara larI?**	What kind of relative is he?
B.	turbUr mE dEy.	He is my cousin (lit., uncle's son).
3. A.	**dA dE saka du tru zOy dEy?**	Is this your first cousin?
B.	hO, saka mE du tru zOy dEy.	Yes, he is my first cousin.
4. A.	**tA na mushur dEy ku kushur?**	Is he older or younger than you?
B.	zmA ham-zOlEy dEy.	He is the same age as me.
5. A.	**dulta tsu waxt rA-ghEy?**	When did he come here?
B.	sahAr rA-ghEy.	He came this morning.
6. A.	**pu tsu shI kE rA-ghEy?**	How did he come?
B.	pu pukhO rA-ghEy.	He came by foot.
7. A.	**du haghu kOranuy kha da?**	Is his family well?
B.	shOkur dEy, parUn du haghu mOr luga nA-rOgha wa, xO nun kha da.	Thanks be to God, yesterday his mother was a little sick, but today she is well.
8. A.	**DEr U-bakhuy, zu zum. dars mE pu atO bajO shurO klgI!**	Excuse me, I have to go, my class starts at eight o'clock.
B.	nO, pu muxa dE kha!	Then, good-bye.

NOTES:

1. In this lesson the simple past tense of the "be" verb is discussed. In sentence (7.B.) the third person feminine singular form of the "be" verb ***wa*** is used in the simple past tense. Intransitive verbs are discussed (see 19-C & D and notes). In the above dialog the verb ***rA-tlul*** "to come" is in the simple past tense in sentences (5.A. & B. and 6.A. & B.).

2. The word ***turbUr*** (cousin, lit., paternal uncle's son) is an emotive word, since in the Pushtun culture one's cousin is a potential rival, especially for land.. This is because land is normally subdivded as a part of the inheritance a father gives to each of his sons. As a result, competition for the land increases with each new generation, causing relatives to become potential enimies. This is evident when one sees that from this word the term ***turbUr-galwI*** (rivalry, hostility) is formed.

3. Perhaps as an effort to keep the land in the family, ones first cousin ***turla*** (paternal uncle's daughter), is still the first choice for a marriage partner among Pushtuns.

4. Understanding how family and relatives fit together is an important part in understanding the Pushtun culture. The following kinship chart (vocabulary words to the right of the chart) runs along <u>**paternal**</u> lines (Note that the <u>YOU</u> may be either male or female):

```
                  nIku    +     anA ( or nyA )               nIku       grandfather
                          |                                  anA        grandmother
                          |                                  tru        paternal uncle
tru     -----------     plAr    -----------     trOr         trOr       paternal aunt
|                         |                      |           plAr       father
|                         |                      |           turbUr     uncle's son
turbUr          wrOr  -  YOU  -  xOr     du   trOr zOy       trOr zOy   aunt's son
|                |                |               |          turla      uncle's daughter
|                |                |               |          trOr lUr   aunt's daughter
turla           wrAru            xOrEy   du   trOr lUr       wrOr       brother
                 |                |                          xOr        sister
                 |                |                wrAru,    xOrEy      nephew
                wrEra            xOrza             wrEra,    xOrza      niece
```

5. Similarly, a kinship chart along <u>**maternal**</u> lines would basically be the same, with only a few changes. There is no change in terms for grandparents, brothers, sisters, nephews and nieces.

```
                  nIku    +     nyA
                          |
                          |                                  nyA        grandmother
   mAmA -----------      mOr    -----------     trORuy       mOr        mother
   |                      |                      |           mAmA       maternal uncle
   |                      |                      |           trORuy     maternal aunt
du mAmA zOy              YOU              du  trORuy zOy     zOy        son
   |                                             |           lUr        daughter
   |                                             |
du mAmA lUr                               du  trORuy lUr
```

The words **du mAmA zOy** "son of uncle", **du mAmA lUr** "daughter of uncle", **du trORuy zOy** "son of aunt" and **du trORuy lUr** "daughter of aunt" all refer to maternal cousins.

6. The relationship between in-laws is also important to know. (Note that in the following kinship charts the YOU represents a male in **chart 1** and a female in **chart 2.**)

(1)

```
                    xOsur    +    xwAkhE
                       /     |     \
                    awkhEy   |    khIna
                             |
          YOU      +       khuza
                             |
nungOr   +   zOy          -----     lUr     +      zUm
         |                                  |
         lmasEy                             lmasEy
         |                                  |
         lmusuy                             lmasuy
```

xOsur	father-in-law
xwAkhE	mother-in-law
awkhEy	brother-in-law
khIna	sister-in-law
khuza	wife
nungOr	daughter-in-law
zUm	son-in-law
lmasEy	grandson
lmasuy	granddaughter

(1)

```
                    xOsur    +    xwAkhE
                       /     |     \
                    lEwar    |    nundrOr
                             |
          YOU      +       mERu
                             |
nungOr   +   zOy          .-----    lUr     +      zUm
```

lEwar	brother-in-law
nundrOr	sister-in-law
mEru	husband

18-B Vocabulary for Dialog Eighteen

awkh-Ey	/-I	(m),	[n]	brother-in-law (wife's brother)
ham-zOl-Ey	/-I	(m),	[adj]	peer, the same age
ham-zOl-uy		(f)		
kushur		(m),	[adj]	younger, junior
kushr-a	/-E	(f)		
khIn-a	/-E	(f),	[n]	sister-in-law (wife's sister)
lEwar	/-An	(m),	[n]	brother-in-law (husband's brother)
lmas-Ey	/-I	(m),	[n]	grandson
lmasuy		(f),	[n]	granddaughter
mAmA	/-gAn	(m),	[n]	uncle (maternal)
nundrOr (ndrOr)		(f),	[n]	sister-in-law (husband's sister)
nungOr (njOr)	/-AnE	(f),	[n]	daughter-in-law

nyA	/-gAnE	(f),	[n]	grandmother
saka (sakanEy)			[adj]	full blood relative
trOruy		(f),	[n]	aunt (maternal)
turbUr	/-An	(m),	[n]	cousin (paternal uncle's son)
turl-a	/-E	(f),	[n]	cousin (paternal uncle's daughter)
wrAru		(m),	[n]	nephew (brother's son)
wrEr-a	/-E	(f),	[n]	niece (brother's daughter)
xOr-Ey	/-I	(m),	[n]	nephew (sister's son)
xOrz-a	/-E	(f),	[n]	niece (sister's daughter)
xOsur		(m),	[n]	father-in-law
xpul	/-An	(m),	[n]	relative
xpul-a	/-AnE	(f)		
xpulwI		(f),	[n]	relationship
xwAkhE		(f),	[n]	mother-in-law
zUm	/-An	(m),	[n]	1. son-in-law 2. bridegroom

18-C The Simple Past Tense Forms of the " be " Verb

PERSON	SINGULAR	PLURAL
1st	wum (I was)	wU (we were)
2nd	wE (you were)	wuy (you were)
3rd m	wO (he was)	wU (they were)
3rd f	wa (she was)	wE (they were)

NOTES:

1. Unlike the present tense forms of the "be" verb, the past tense forms all have the one verb stem / *w*- /. The attached subject markers for the first and second person are the same as for present tense verbs (cf. 4-F), but the third person subject markers show both number and gender.

2. The bookish form for the third person masculine plural is ***wul***, but it is not used in everyday speech, instead the word ***wU*** is used. Also note that the first person plural ***wU*** (we were) and the third person masculine plural ***wU*** (they were) are identical in form and thus easily confused without the use of the personal pronouns or a specific context.

3. Similarly, the second person singular ***wE*** (you are) is the same as the third person feminine plural form ***wE*** (they were) of the "be" verb in the past tense.

4. In some dialects, the third person masculine singular past tense form ***wO*** (he was) is pronounced ***wU***, which is the same as the masculine plural form.

5. In the past tense, the present tense forms of the "be" verb are combined with the past participle to form the present perfect (see 22-C & D), while the past tense forms of the "be" verb are used in combination with the past particple to form the past perfect (see 23-C & D).

18-D Examples of the Simple Past Tense "be" Verb in Sentences

zu	**DAktur**		**wum.**	I was a doctor.	
mUng	**UkhyAr**	**zdakawUnkI**	**wU.**	We were intelligent students.	
tu	**kha**	**haluk**	**wE?**	Were you a good boy?	
tAsO		**xapa**	**nu- wuy?**	Weren't you upset?	
hagha	**DEr**	**Dangur**	**wO.**	He was very skinny.	
dA	**nA-rOgha**		**wa.**	She was sick.	
haghOy	**DEr**	**xUshAla**	**wU.**	They were very happy.	(m.p)
haghOy	**DErE**	**khkwulE**	**wE.**	They were very beautiful.	(f.p)
hagha	**kha**	**kitAb**	**nu- wO.**	That wasn't a good book.	(m.s)
hagha	**kha**	**kitAbUna**	**wU.**	Those were good books.	(m.p)
hagha	**kha**	**qisa**	**wa.**	That was a good story.	(f.s)
hagha	**khE**	**qisE**	**wE.**	Those were good stories.	(f.p)

rAmAn bAbA kha shAEr <u>wU</u>!	Rahman Baba <u>was</u> a great poet!

<u>NOTES:</u>

1. The third person verb forms ***wO*** (he was), ***wU*** (they were - masculine) and ***wE*** (they were - feminine) display a greater difference in form than their present tense counterparts ***dEy*** (he/it is) and ***dI*** (they are). For this reason, sentences will occasionally be marked in the past tense as (m.s), (m.p), (f.s), (f.p) to show the gender of the verb form.

<u>18-E Adverbs of Time Used in the Past Tense</u>

tAsO <u>tEr kAl</u> tsu kAr-a wuy?	What was your job <u>last year</u>?
zu pu lIsa kE mAlim wum.	I was a teacher in a high school.
hagha <u>puxwA</u> tsunga kArgur wO?	What kind of worker was he <u>before</u>?
hagha DEr zyAr-kash kArgur wO.	He was a very diligent worker.
<u>parUn shpa</u> dE xOr tsunga wa?	How was your sister <u>last night</u>?
hagha DEra nA-rOgha wa.	She was very sick.
tu <u>tEra myAsht</u> chErta wE?	Where were you <u>last month</u>?
zu pu amrIkE kE wum.	I was in America.
zAmun dE <u>tEra hafta</u> chErta wU?	Where were your sons <u>last week</u>?
<u>tEra hafta</u> pu kAbul kE wU.	They were in Kabul, <u>last week</u>.
<u>parUn</u> khuzE pu kOr kE wE?	Were the women at home <u>yesterday</u>?
na, haghOy nu-wE, du gAwanDyAnO pu kOr kE wE.	No, they were not, they were at the neighbor's house.

tAsO parUn shpa chErta wuy?	Where were you last night?
mUng pu bAzAr kE wU.	We were at the market.
kilI yE muxkE du mEz pu sar wa?	Was his key on top of the table before?
na, du yaxchAl pu sar wa.	No, it was on top of the refrigerator.
tabAshIr parUn pu dE kasORa kE wU?	Was the chalk in the bag yesterday?
hO, aw taxta-pAk pu mEz bAndE wO.	Yes, and the eraser was on the table.

NOTES:

1. Along with the past tense, comes the concept of time that has passed. The above sentences contain a number of time related words that are frequently used with verbs in the past tense. The following line summarizes how these time words relate to each other:

tEr kAl	***tEra myAsht***	***tEra hafta***	***parUn***	***nun***	***sabA***
<------------------	<-----------------	<-----------------	<-----------------	<--------->	------------------->
last year	last month	last week	yesterday	today	tomorrow

2. Note too how the adjective ***tEr*** (past) is used to modify the three time words that point to the past and like other adjectives it is inflected for number and gender.

18-F The Simple Past Tense Forms of the Verb *shwul* "to become"

PERSON	SINGULAR	PLURAL
1st	**shOm** (I became)	**shU** (we became)
2nd	**shwE** (you became)	**shwuy** (you became)
3rd m	**shO** (he became)	**shU** (they became)
3rd f	**shwa** (she became)	**shwE** (they became)

NOTES:

1. The past tense forms of the verb ***kEdul / shwul*** are close to their future tense forms and should be closely compared (cf. 15-F note 2.). The past tense first person plural form ***shU*** (we will become) and the perfective form ***shU*** (we became), are, in fact, identical and impossible to distinguish outside of a context.

2. The attached subject markers (underlined in the above chart) for the verb ***shwul*** are similar to the subject markers found on the simple past forms for the "be" verb. The one exception is the first person singular forms (cf. 18-C and notes).

3. In some dialects, the third person masculine singular past tense form ***shO*** (he became) is pronounced ***shU***, which is the same as the masculine plural form.

18-G Examples of the Verb *shwul* in Past Tense Sentences

haghOy pu mUng pu qar shU?	Did they become angry with us?
na, pu qar nu- shU.	No, they did not become angry.
dA khuza kala bUra shwa?	When did she become childless?
sirf yawa hafta muxkE bUra shwa.	She became childless only a week ago.
tAsO tsu waxt xUg shwuy?	When did you become injured?
yaw kAl muxkE xUg shOm.	I became injured a year ago.
tsu wu-shO? walE njUnE dUmra xUshAla shwE?	What happened? Why have the girls become so happy?
du haghOy plAr rOgh shO.	Their father became well.
tu parUn shpa tsu waxt wIdu shwuy?	When did you go to sleep last night?
zu las nImE bajE wIdu shOm.	I went to sleep at 10:30.

NOTES:

1. More specifically, a woman who is ***bUra*** is "one who has lost a son". Be sure to put the stress on the first syllable otherwise you are saying; ***bUra*** (sugar).

2. When the verbal prefix ***wu-*** is used on a simple past tense verb, it generally indicates that a verb is in the simple past. When it appears on the simple past forms of the verb ***shwul***, as in the question ***tsu wu-shO?*** "What happened?", it means "to happen".

18-H The Use of *shwul* to Indicate the Passive Voice

1. Using *shwul* with Transitive Verbs to Form the Passive Voice

kamIs mE nun wu-mInzul shO?	Was my shirt washed today?	(m.s)
na, wu-nu-shO.	No, they weren't.	(m.s)
xatUna mO wu-nu-lEgul shU?	Were your letters not sent?	(m.p)
hO, wu-lEgul shU.	Yes, they were sent.	(m.p)
DODuy tsu waxt wu-xwaRul shwa?	When was the bread eaten?	(f.s)
sahAr waxtI wu-xwaRul shwa.	It was eaten early this morning.	(f.s)
jAmE dE tsu waxt wu-ganDul shwE?	When were your clothes sewn?	(f.p)
yawa myAsht muxkE wu-ganDul shwE.	They were sewn a month ago.	(f.p)
zu parUn wu-wahul shOm.	I was hit yesterday.	
tu parUn shpa wu-lIdul shwE?	Were you seen last night?	

NOTES:

1. This section has been designed to follow the the three part section setup in (13-D). It may be helpful to quickly review that section, noting the examples and notes on the passive voice in the present tense.

2. When the infinitive forms of transitive verbs are used with the verb ***shwul*** "to become", the sentence is always in the passive voice. Like the present tense, generally the third person forms of the verb are used to indicate passive sentences, but note, however, the last two examples in the above box (also see 13-D note 5.).

3. The subject determines the number and gender of the past tense verb forms of the verb ***shwul***. But unlike the present tense, where there is only one third person form of the verb ***kEdul***, viz., ***kIgI***, in the past tense there are four third person forms of the verb ***shwul***. (Note: The number and gender are marked to the right of each sentence.)

4. In the simple past tense the perfective prefix marker / ***wu***- / precedes the transitive verb in passive phrases, e. g., ***dA xat parUn wu-llkul shO***. "This letter was written yesterday.".

5. Similarly, the negative verbal prefix marker / ***nu***- /, precedes the main verb, but follows the prefix / ***wu***- /, e. g., ***wu-nu-llkul shO***. "It was not written.".

6. The verbal suffix / ***-Ey*** / (optional in colloquial speech) is often added to the infinitive forms of verbs to form the past participle, e. g., " ***jAmE wu-mInzul-Ey shwE***. " " The clothes were washed."

2. The Verb *shwul* Combined with Nouns in the Passive Voice

parUn bArAn tsO bajE shurO shO?	When did the rain start yesterday?	(m.s)
taqrIban atu bajE shurO shO.	It started at about eight o'clock.	(m.s)
kamIsUna mE UtU shU?	Were my shirts ironed?	(m.p)
na, UtU nu-shU	No, they weren't ironed.	(m.p)
dA pEghla tsu waxt wAdu shwa?	When did this girl get married?	(f.s)
yaw hafta muxkE wAdu shwa.	She got married a week ago.	(f.s)
kOTE jArU shwE?	Were the rooms swept?	(f.p)
hO, sahAr jArU shwE?	Yes, they were swept this morning.	(f.p)

NOTES:

1. As it is with infinitive, when verbal nouns are used in passive constructions with the verb ***shwul*** in the past tense, the gender and number of the subject of the sentence determines the suffix endings on the verb.

2. The verb in the first two sentences can literally be translated: "When did the rain become started yesterday?" and "It became started at about eight o'clock.".

3. The Use of *shwul* with Adjectives in the Passive Voice

mOTur dE tsu waxt xarts shO?	When was your car sold?	(m.s)
yawa myAsht muxkE xarts shO.	It was sold last month.	(m.s)
ghanum tsu waxt lAndu shU?	When did the wheat become wet?	(m.p)
parUn shpa lAndu shU.	It became wet last night.	(m.p)
pu kOchnI haluk tsu wu- shO?	What happened to the small boy?	(m.s)
bE-chAra, pukha yE mAta shwa.	The poor guy, his foot was broken.	(f.s)
tsawkuy dE tsu waxt jORE shwE?	When were your chairs made?	(f.p)
drE wrazE muxkE jORE shwE.	They were made three day ago.	(f.p)

NOTES:

1. The word ***bE-chAra*** (poor, helpless) is a Farsi loan word that literally means "someone who has no chance". Idiomatically it is used to describe someone who has had a bad experience; loss of money, injury, etc....

2. The verbal adjectives are used with the verb ***shwul*** in the past tense they also are inflected according to the number and gender of the subject. Note the following examples:

churg tsu waxt pOx shO?	When was the chicken cooked?	(m.s)
churgAn tsu waxt pAxu shU?	When were the chickens cooked?	(m.p)
DODuy tsu waxt paxa shwa?	When was the bread cooked?	(f. s)
wrIjE tsu waxt paxE shwE?	When was rice cooked?	(f. p)

3. The compound verb ***mRu kEdul*** (lit., to become dead), is another very good example of how both the verbal adjective and the verb are inflected according to number and gender in the simple past tense. Note the following examples:

yaw saREy nun muR shO.	One man died today. (m.s)
drE saRI nun mRu shU.	Three men died today. (m.p)
yawa khuza nun mRa shwa.	One woman died today. (f. s)
drE khuzE nun mRE shwE.	Three women died today. (f. p)

18-I Comprehension Drill 12: Inquiring about the Time

tsO bajE dI?	What time (lit., hour) is it?
tsalOr bajE dI.	It is four o'clock.
pu sAt kE dE tsO bajE dI?	What's the time on your watch?
dwOlas bajE dI.	It is twelve o'clock.
tsu waxt dEy?	What time is it?
shpag nImE bajE dI.	It is six-thirty.
tsu waxt dEy?	What time is it?
du mAkhAm pAw kam pInzu bajE dI.	It is a quarter to five in the evening.
tsu waxt dEy?	What time is it?
du gharmE pAw bAndE dwOlas bajE dI.	It is a quarter past twelve in the afternoon.

Other Possible Answers:

las kam tsalOr dI..	It's ten to (lit. less) four.
las daqIqE drEO ta pAtE dI.	There are ten minutes remaining to three.
Os shul bAlA pInzu bajE dI.	It's twenty minutes past five.
shul daqIqE du pAsa tsalOr bajE dI.	It is twenty minutes past four o'clock.
shul lu dwO tErE dI.	It's twenty past two.
nuhu aw shul daqIqE.	Nine twenty.

NOTES:

1. Make or bring a clock to class and practice setting the minute and hour hands at different times of the day.

2. The two adjectives ***pAtE*** (remaining) and ***tEr*** (past) are two of the most common ways of indicating how many minutes are before or after the hour in Pashto. Unlike English, they follow the hour rather than precede it, e. g., ***shul lu dwO tErE dI.*** "It's twenty past two.".

3. The word ***daqIqa*** (minute) is usually understood and thus often omitted.

* **Note to the Teacher:** Bring a large clock to class so that the students have an opportunity to visually practice asking and answering questions about the different times of the day.

18-J *tamrInUna:* Exercises for Lesson Eighteen

1. Using the following pattern, ask the following question; **tsO bajE dI?** "What time is it?", with the times listed below. For example, (10:25) is **las aw pInzu-wIsht daqIqE.** or **pInzu-wIsht daqIqE du lasO tErE dI.. Write several other examples on the blackboard!**

1. 2:15	**2. 9:20 a. m.**	**3. 6:45 p. m.**	**4. 1:10**	**5. 3:20**
6. 4:35	**7. 12:00 p. m.**	**8. 7:30 a. m.**	**9. 8:50**	**10. 1:45**

2. Change the following present tense questions to their simple past tense forms and answer the questions. For example, **du kOr pishkAbUna mAt-IgI?** "Are the dishes of the house being broken?" becomes **du kOr pishkAbUna mAt** **<u>shwU</u>**? "Were the dishes of the house <u>broken</u>?". Try to answer the questions as well.

1. **tu chErta pAtE kEgE?**

2. **Os bArAn shurO kIgI?**

3. **tu pu IIsa kE mAlim yE?**

4. **nun tAsO pu daftar kE yEy?**

5. **haghOy pu lAndan kE dI?**

6. **zOy dE DAktur kIgI?**

7. **jAmE dE tsu waxt ganDul kIgI?**

8. **tsapluy dE xarAb-IgI?**

9. **hagha DEr kha saREy dEy.**

10. **dA DODuy luga saRa da.**

11. **tabAshIr pu haghE kasORa kE dI?**

12. **plAr dE nA-rOgh dEy?**

13. **maNE pu bAzAr kE pEydA kIgI?**

14. **jAmE mO tsu waxt UtU kIgI?**

15. **mAshUmAn lObE kawulO dupAra tayAr-IgI?**

18-K *matalUna:* Pashto Proverbs

To be memorized!

ku ghar lOy dEy, xO pu sar yE lAr da. — Even if a mountain is high, there is a path to the top.

Application: Even if you are facing a difficult problem, there is a solution for it. Even if the Pashto language seems like a mountain too difficult to climb, with patience, time, and hard work, you will be able to master it!

18-L *lOghatUna:* Vocabulary for Lesson Eighteen

Try to use several of the following words in sentences!

bAlA			[adj]	1. past 2. over, up
bE-chAra			[adj]	poor, helpless
bUr-a	/-E	(f),	[n]	woman who has lost her son
daqIq-a	/-E	(f),	[n]	minute
du pAsa			[prep]	1. above, up, over 2. past
dUmra			[adv]	so much, as much, as long, so many
gAwanD-Ey	/-yAn	(m),	[n]	neighbor
gAnwanDE	/-yAnE	(f),	[n]	
kasOR-a	/-E	(f),	[n]	bag
lIs-a	/-E	(f),	[n]	high school
muxkE			[adv]	before, previously
parUn		(f, m)	[n]	yesterday
parUn shpa		(f),	[n]	last night
pAs			[prep]	above, up
pAtE	/-E	(f),	[adj]	remaining, rest, residue, remnant
pAw		(m),	[n]	half a pound, a quarter
pAw bAndE			[adv phrase]	a quarter after
pAw kam			[adv phrase]	a quarter to
pEghl-a	/-E	(f),	[n]	1. maiden, lass, virgin 2. Miss.

puxwA			[adv]	formerly, before, previously
qar		(m),	[n]	anger, rage, fury
shAEr	/-An	(m),	[n]	poet
tabAshIr		(m)	[n]	chalk
taxta-pAk	/-Una	(m)	[n]	eraser
tEr		(m),	[adj]	1. past 2. late
tEr-a	/-E	(f)		
tEra hafta		(f.s),	[n]	last week
tEr kAl		(m),	[n]	last year
tEra myAsht		(f.s),	[n]	last month
wa		(f.s),	["be" v]	she / it was
wE		(f.p),	["be" v]	they were
wE		(f, m),	["be" v]	you were (singular)
wEy		(f, m),	["be" v]	you were (plural)
wO		(m.s),	["be" v]	he / it was
wum		(f, m),	["be" v]	I was
wU		(f, m)	["be" v]	we were
wU		(m.p),	["be" v]	they were
yaxchAl	/-Una	(m),	[n]	refrigerator
zyAr-kash		(m),	[adj]	diligent, studious
zyAr-kash-a		/-E		

LESSON NINETEEN

nUnasum lwast

<u>19-A Dialog Nineteen: *mOsum* Questions about the Weather</u>

1. B. parUn chErta lARE?	Where did you go yesterday?
A. **kAbul ta lARum,**	I went to Kabul,
xO zhur bErta rAghlum.	but I came back quickly.
2. B. dA walE?	Why so?
A. **hawA DEra yaxa wa**	The weather was very cold
aw AsmAn wrEz wO.	and the sky was cloudy.
B. ajaba da,	It's amazing,
parUn dulta hawA kha wa.	yesterday the weather was good here.
3. A. **du kAbul zhumEy sOR dEy,**	Is the winter colder in Kabul,
ku du jalAlAbAd?	or Jalalabad?
B. du kAbul zhumEy DEr sOR dEy.	The winter of Kabul is very cold.
4. A. **pu zhumI kE wAwra wOrI?**	Does it snow in the winter?
B. hO, DEra wAwra wOrI.	Yes, it snows a lot.
5. A. **pu ORI kE hawA tsunga wI?**	How is the weather in the summer?
B. aksara waxt AsmAn shIn wI,	Most of the time the skies are blue,
DEr bArAn nu-wOrI.	it doesn't rain much.
6. A. **nun ba hawA tsunga wI?**	How will the weather be today?
B. hawA ba mOtadila wI.	The weather is mild now,
wraz pu wraz tawd-IgI.	but day by day it is getting hotter.

NOTES:

1. In the above dialog, sentence one (A. & B.) contain forms of intransitive verbs in the simple past tense (see 19-C and notes for more examples).

* **Note to the Teacher:** Have the students talk about the different weather conditions of the four seasons using the simple past, present, and future tense verb forms.

19-B Vocabulary for Dialog Nineteen

ajaba	(f.s),	[adj]	interesting, surprising, wonderful
ajIb-a /-E	(f)		
bErta		[adv]	1. back, again 2. from, away
jalAlAbAd	(m),	[n]	Jalalabad (a city in Afghanistan)
mOtadil	(m),	[adj]	moderate, temperate
mOtadila (f)			
tawd-Ed-ul	(f, m),	[comp. v.i]	to become warm, to become hot
chAy Os **tawd-IgI.**			The tea is getting hot now.
tOd tAwdu	(m),	[adj]	hot, warm
tawd-a /-E	(f)		
war-Ed-ul	(f, m),	[v.t]	to rain, to snow
Os bArAn **wOr-I** (war-IgI).			It is raining now.
wAwra	(f.s),	[n]	snow
wrEz	(f),	[n]	cloud
yax	(m),	[adj]	1. cold 2. ice
yax-a /-E	(f)		

19-C Intransitive Verb Forms in the Simple Past Tense

INFINITIVE	1st pn sing. 1st pn plural	2nd pn. s. 2nd pn p.	3rd pn. m.s 3rd pn. m.p	3rd pn. f.s 3rd pn. f.p
darEdul to stop	**wu-darEd-um** **wu-darEd-U**	**wu-darEd-E** **wu-darEd-uy**	**wu-darEd(-u)** **wu-darEd-ul**	**wu-darEd-a** **wu-darEd(-ul)-E**
gurzEdul to turn	**wu-gurzEd-um** **wu-gurzEd-U**	**wu-gurzEd-E** **wu-gurzEd-uy**	**wu-gurzEd(-u)** **wu-gurzEd-ul**	**wu-gurzEd-a** **wu-gurzEd-(ul)-E**

ghagEdul to talk	**wu-ghagEd-um** **wu-ghagEd-U**	**wu-ghagEd-E** **wu-ghagEd-uy**	**wu-ghagEd(-u)** **wu-ghagEd-ul**	**wu-ghagEd-a** **wu-ghagEd(-ul)-E**
kEdul to become	**shOm** **shU**	**shwE** **shwuy**	**shO** **shU**	**shwa** **shwE**
kEnAstul to sit	**kEnAst-um** **kEnAst-U**	**kEnAst-E** **kEnAst-uy**	**kEnAst(-u)** **kEnAst-ul**	**wu-kEnAst-a** **wu-kEnAst(-ul)-E**
kUz-Edul to get down	**kUz shOm** **kUz shU**	**kUz shwE** **kUz shwuy**	**kUz shO** **kUz shU**	**kUz shwa** **kUz shwE**
khkAr-Edul to appear	**khkAra shOm** **khkAra shU**	**khkAra shwE** **khkAra shwuy**	**khkAra shO** **khkAra shU**	**khkAra shwa** **khkAra shwE**
lwEdul to fall	**wu-lwEd-um** **wu-lwEd-U**	**wu-lwEd-E** **wu-lwEd-uy**	**wu-lwEd(-u)** **wu-lwEd-ul**	**wu-lwEd-a** **wu-lwEd(-ul)-E**
nuna-watul to enter	**wu-nuna-wat-um** **wu-nuna-wat-U**	**wu-nuna-wat-E** **wu-nuna-wat-uy**	**wu-nuna-wat(-u)** **wu-nuna-wat-ul**	**wu-nuna-wata** **wu-nuna-wat-ul-E**
OsEdul to live	**wu-OsEd-um** **wu-OsEd-U**	**wu-OsEd-E** **wu-OsEd-uy**	**wu-OsEd(-u)** **wu-OsEd-ul**	**wu-OsEd-a** **wu-OsEd(-ul)-E**
pAtE kEdul to stay	**pAtE shOm** **pAtE shU**	**pAtE shwE** **pAtE shwuy**	**pAtE shO** **pAtE shU**	**pAtE shwa** **pAtE shwE**
pAtsEdul to awake	**pAtsEd-um** **pAtsEd-U**	**pAtsEd-E** **pAtsEd-uy**	**pAtsEd(-u)** **pAtsEd-ul**	**pAtsEd-a** **pAtsEd(-ul)-E**
pOh-Edul to understand	**pOh shOm** **pOh shU**	**pOh shwE** **pOh shwuy**	**pOh shO** **pOh shU**	**pOh shwa** **pOh shwE**
sharmEdul to be ashamed	**wu-sharmEd-um** **wu-sharmEd-U**	**wu-sharmEd-E** **wu-sharmEd-uy**	**wu-sharmEd(-u)** **wu-sharmEd-ul**	**wu-rasEd-uy** **wu-sharmEd-E**
rasEdul to arrive	**wu-rasEd-um** **wu-rasEd-U**	**wu-rasEd-E** **wu-rasEd-uy**	**wu-rasEd(-u)** **wu-rasEd-ul**	**wu-rasEd-a** **wu-rasEd(-ul)-E**
rA-tlul to come	**rA-ghl-um** **rA-ghl-U**	**rA-ghul-E** **rA-ghl-uy**	**wu-rA-gh-Ey** **wu-rA-ghl-ul**	**wu-rA-ghl-a** **wu-rA-ghl-E**
tsumlAstul to lie down	**tsumlAst-um** **tsumlAst-U**	**tsumlAst-E** **tsumlAst-uy**	**tsumlAst(-u)** **tsumlAst-ul**	**tsumulAst-a** **tsumulAst-E**
tlul to go	**wu-lAR-um** **wu-lAR-U**	**wu-lAR-E** **wu-lAR-uy**	**wu-lAR(-u)** **wu-lAR-ul**	**wu-lAR-a** **wu-lAR-E**
watul to exit	**wu-wat-um** **wu-wat-U**	**wu-wat-E** **wu-wat-uy**	**wu-wat(-u)** **wu-wat-ul**	**wu-wat-a** **wu-wat(-ul)-E**
wAdu kEdul to be married	**wAdu shOm** **wAdu shU**	**wAdu shwE** **wAdu shwuy**	**wAdu shO** **wAdu shU**	**wAdu shwa** **wAdu shwE**
wldu kEdul to go to sleep	**wldu shOm** **wldu shU**	**wldu shwE** **wldu shwuy**	**wldu shO** **wldu shU**	**wldu shwa** **wldu shwE**
xatul to climb in	**wu-xat-um** **wu-xat-U**	**wu-xat-E** **wu-xat-uy**	**wu-xOt** **wu-xat-ul**	**wu-xat-a** **wu-xat-ul-E**

NOTES:

1. Regular intransitive verb forms in the simple past contain the **perfective** verbal prefix **/ wu-/**. In the simple past, this prefix signals a **completion of an action.**

2. One of the main differences between the verb forms in the present tense and the past tense is in the verb stems. Besides irregular and compound intransitive verb forms, the past stem is taken from the infinitive form of the verb by deleting the suffix / **-ul** / (except on the third person plural forms). Note the contrast in the stems below:

Intransitive Verbs	**Past Stem** Present Stem
darEd-ul	**darEd-** darEg-
gurzEd-ul	**gurzEd-** gurz-
ghagEd-ul	**ghagEd-** ghagEg-
kEnAst-ul	**kEnAst-** kEn-
lwEd-ul	**lwEd-** lwEg-
nuna-wat-ul	**nuna-wat-** nuna-wuz-
OsEd-ul	**OsEd-** OsEg-
pAtsEd-ul	**pAtsEd-** pAtsEg-
rasEd-ul	**rasEd-** rasEg-
tsumlAst-ul	**tsumlAst-** tsumul-
wat-ul	**wat-** wUz-
xat-ul	**xat-** xEzh-

Compound Intransitive	**Past Stem** Present Stem
kUz-Edul	**kUz sh-** kUz-Eg-
khkAr-Edul	**khkAra sh-** khkAr-Eg-
pAtE kEdul	**pAtE sh-** pAt-Eg-
pOh-Edul	**pOh sh-** pOh-Eg-
wAdu kEdul	**wAdu sh-** wAdu kEg-
wldu kEdul	**wldu sh-** wldu kEg-

Intransitive Irregular	Present Stem **Past Stem**
kEdul	**sh-** kEg-
rA-tlul	**rA-ghl-** rA-z-
tlul	**lAR-** z-

3. The other main difference between verbs in the present tense and those in the past is that in the past tense verbs in the third person are the inflected for both number and gender. This distinction is even more important for transitive verbs (see 20-C & D and notes). Note the endings below:

3rd m. s	/ (-u) /	/ -ul /	3rd m. p.
3rd f. s	/ -a /	/ -(ul)-E /	3rd f. p

Note: The letters in parentheses are optional for most verbs in conversational Pashto.

4. Note the following paradigm of the verb **rasEdul** "to reach, to arrive" as an example of a regular intransitive verb in the simple past tense:

PERSON	SINGULAR	PLURAL
1st	**wu-rasEd-um** (I arrived)	**wu-rasEd-U** (we arrived)
2nd	**wu-rasEd-E** (you arrived)	**wu-rasEd-uy** (you arrived)
3rd m.	**wu-rasEd-(u)** (he arrived)	**wu-rasEd-ul** (they arrived)
3rd f.	**wu-rasEd-a** (she arrived)	**wu-rasEd-ul-E** (they arrived)

5. When the auxiliary verb **kEdul /'-Edul** is used with compound intransitive verbs it changes to the past tense forms of **shwul** (see 18-H 3. and notes).

19-D Examples of Intransitive Verbs in the Simple Past Tense

1. Regular Intransitive Verbs

sarwEs tsu waxt dulta wu-darEd?	When did the bus stop here?
las daqIqE muxkE dulta wu-darEd.	It stopped here ten minutes ago.
tu lu raIs sara wu-ghagEdE?	Did you talk with the boss?
na, war-sara wu-nu-ghagEdum.	No, I didn't talk with him.
stA wrUna tsO myAshtO dupAra pu kAbul kE wu-OsEdul?	How many months did your brother live in Kabul.
drE myAshtO dupAra wu-OsEdul.	They lived (there) for three months.
xpulE khuzE mO nun rA-wu-rasEdE?	Did your wives arrive today?
na, sirf yawa khuza rA-wu-rasEda.	No, only one wife arrived.

tu parUn lu zInE na <u>wu-lwEdE</u>?	Did <u>you</u> <u>fall</u> from the stairs yesterday?
hO, <u>wu-lwEdum</u> aw lAs mE xUg shO.	Yes <u>I</u> <u>fell</u> and hurt my arm.

<u>NOTES:</u>

1. Most regular intransitive verbs in the <u>simple</u> <u>past</u> add the perfective prefix **/wu-/**, which when combined with past tense stems indicates that the action has been completed. If a verb does <u>not</u> have this prefix it is said to be imperfective or <u>past</u> <u>progressive</u> (covered in 21-C).

nun sahAr lu mUng sara <u>wu</u>-ghagEdul.	<u>They</u> <u>talked</u> with us this morning.
nun sahAr lu mUng sara ghagEdul.	<u>They</u> <u>were</u> <u>talking</u> with us this morning.

2. There are, however, a few regular verbs, like **kEnAstul** "to sit", **pAtsEdul** "to wake up", and **tsumlAstul** "to lie down", that do not take the prefix / **wu**- / for their simple past forms (Note the following example.).

nun tsO bajE lu xOb-a <u>pAtsEdE</u>?	What time did <u>you</u> <u>wake</u> <u>up</u> today?
pInzu nImE bajE <u>pAtsEdum</u>.	<u>I</u> <u>woke</u> <u>up</u> at 5:30.

3. If simple past verbs are put into the negative, then the / **nu**- / prefix follows the / **wu**- / prefix. For example,

zu parUn pu khAr kE wu-<u>nu</u>-garzEdum. — I didn't walk in the city yesterday.

* **Note to the Teacher:** Be sure to practice the other intransitive verbs that listed in (19-C).

2. Common Irregular Intransitive Verbs

hagha tsu waxt kOr ta rA-ghEy, aw tu tsu waxt rA-ghulE?	When did he come home, and when did you come?
hagha DEr nA-waxt kOr ta rA-ghEy, xO zu waxtI rA-ghlum.	He came home very late, but I came early.
dA parUn shpa chErta lARa.	Where did she go last night?
dA aw du haghE anDIwAlE sinamA ta lARE.	She and her friends went to the movie theater.
tsu waxt lu daftar -a wu- watE?	When did you go out of the office?
waxtI wu- watum.	I went out early.
haghOy maktab ta nuna- watul?	Did they go inside the school?
na, nu-nuna- watul.	No, they didn't go inside.

NOTES:

1. In the negative past, verb particles are often split up, for example:

   tu rA-nu-ghlE. — You did not come.

2. While there are not too many irregular intransitive verbs in the simple past, the irregular ones that do exist must be memorized. The first example in particular is worth noticing since the third person masculine singular verb ending / -Ey / is peculiar to the verb **rA-tlul** "to come". Often too in the second person singular a vowel is inserted between the consonants **gh** and **l**. Note the chart below:

PERSON	SINGULAR		PLURAL	
1st	**rA-ghlum**	(I came)	**rA-ghlU**	(we came)
2nd	**rA-ghulE**	(you came)	**rA-ghluy**	(you came)
3rd m.	**rA-ghEy**	(he came)	**rA-ghlul**	(they came)
3rd f.	**rA-ghla**	(she came)	**rA-ghlE**	(they came)

3. Some speakers of Pashto use the verbal prefix / wu- / with the past tense forms of the verb **tlul** "to go". Note the examples below:

tAsO nun bAzAr ta <u>wu</u>-lARuy?	Did you <u>go</u> to the market today?
tAsO nun bAzAr ta lARuy?	Did you <u>go</u> to the market today?

* **Note to the Student and Teacher:** Be sure to use the verbs listed in (19-C) in a number of questions and answers. For homework have each student write ten questions using intransitive verbs.

<u>19-E The Use of Adjectives in the Comparative Degree</u>

kUm yaw kitAb kha dEy, hagha kitAb <u>ku</u> dA kitAb?	Which book is good, that book or this book?
hagha kitAb <u>tur</u> dE kitAb kha dEy.	That book is better <u>than</u> this one.
hagha njuluy <u>tur</u> haghE nA-kAra da.	That girl is uglier <u>than</u> her.
dA sandUq <u>tur</u> dE sandUq drUnd dEy.	This trunk is heavier <u>than</u> that trunk.

tAsO <u>lu</u> dE qalam <u>na</u> arzAn nu-laruy?	Don't you have a cheaper pen <u>than</u> this?
na, <u>lu</u> dE <u>na</u> arzAn nu-larU.	No, we don't have a cheaper one <u>than</u> this.
nun hawA <u>lu</u> parUn <u>-a</u> garma da.	Today's weather is warmer <u>than</u> yesterday's.
zu fikur kawum chE fArsI <u>lu</u> pukhtO <u>na</u> asAna da.	I think that Farsi is easier <u>than</u> Pashto.

tu lu xpul wrOr na mushur yE?	Are you older than your brother?
na, lu duh na kushur yum.	No, I am younger than him.

NOTES:

1. Pashto uses the preposition ***tur*** (than) and the pre-postposition ***lu ... na*** (from) to show adjectives in the comparative degree. Unlike English, however, the adjective is not inflected, e.g., "easy -> easier, though it is in the translation.

2. The nouns which is compared and falls between the pre-postposition ***lu . . . nu*** is, of course, inflected for the oblique case.

3. The comparative also occurs in several Pashto Proverbs (see 19-I for examples).

19-F The Use of Adjectives in the Superlative Degree

pu TOlO mEwO kE kUma yawa kha da?	Which is the best fruit of all?
maNa tur TOlO kha mEwa da.	The apple is the best fruit of all.
stA pu TOlO mAshUmAnO kE kUm yaw kushur dEy?	Of all your children which is the youngest?
hagha njuluy tur TOlO kushra da.	That girl is the youngest of all.
du dE pu TOlO zdakawUnkO kE kUm yaw UkhyAr dEy?	Of all her students which one is the smartest?
hagha haluk tur TOlO UkhyAr dEy.	That boy is the smartest of all.

NOTES:

1. As in the comparative degree, the "main" adjective does not change in form, but the comparison is made by the use of the adjective ***TOl*** which is always in the oblique plural.

2. The prepositional phrase ***pu TOlO kE*** literally means "in all".

19-G General Comparisons

hagha bOT tur dE bOT lug farq larI.	That shoe is a little different from this shoe.
dA jAmE mE pu zAn kE burAbarI dI.	This outfit fits me well (lit., is equal to my body).
dwARa yaw shEy dI.	Both of them are the same.
shpag wARa yaw burAbar dI.	All six of them are the same.
TOl yaw shEy dI.	They are all the same.
TOl pu yawa andAza dI.	All of them are the same size.

NOTES:

1. The number ***dwa*** (two) and the word ***wARa*** (all) undergo a vowel contraction and become one word, namely, ***dwARa*** (both).

19-H *tamrInUna*: Exercises for Lesson Nineteen

1. Change the following present tense questions to their simple past tense forms and answer the questions. For example, **tAsO chErta OsEguy?** "Where do you live?" becomes, **tAsO chErta wu-OsEduy?** "Where did you live?"

    1. **khuza dE chErta zI?**
    2. **tu tsu waxt rA-zE?**
    3. **haluk lu wunE na lwIgI?**
    4. **lUNE yE nun halta rasIgI?**
    5. **dUkAn ta zuy?**
    6. **halukAn tsu waxt maktab ta nuna-wuzI?**
    7. **zmA pu xabarO pOh-EgE?**

2. Answer the following question with the words listed below: **pu tsu shI kE rA-ghluy?** "How did you come?". For example, **mOTur, pu mOTur (kE) rA-ghlum.** "I came by car."

1.	**pukhO**		5.	**tayAra**	(airplane)
2.	**kishtuy**	(boat)	6.	**xar**	
3.	**sarwEs**		7.	**lAruy**	(truck)
4.	**bAysukul**		8.	**mOTursAykul**	(motorcycle)

19-I *matalUna*: Pashto Proverbs

To be memorized!

lu UzgArI na bE-gAr kha dEy.	Unpaid labor is better than being unemployed.
lu pradEy zOy na xpula lUr kha da.	One's own daughter is better than someone else's son.

Application: Because of the role that a man assumes in the Muslim world, i. e., a provider for the family, etc., having a daughter is always a disappointment. But this proverb brings that view into balance by pointing to the importance of one's own offspring, whether it be a boy or a girl.

19-J *lOghatUna*: Vocabulary for Lesson Nineteen

Try to use several of the following words in sentences!

bE-gAr		(m),	[n]	forced labor, unpaid labor
bOT (bUT)	/-Una	(m),	[n]	shoe, boot
dwARa		(f.s),	[adj]	both
farq		(m),	[n]	difference, distinction
fArsI		(f.s),	[n]	Persian, Farsi

kishtuy		(f),	[n]	boat, ship, canoe
lAruy		(f),	[n]	truck, lorry
mOTur-sAykul		(m),	[n]	motorcycle, motorbike
nA-kAra		(f, m),	[adj]	useless, rejected, ugly
nA-waxt nA-waxt-a		(m),	[adj]	late
sandUq	/-Una	(m),	[n]	trunk, box
tayAr-a	/-E	(f),	[n]	airplane
(alwUtuk-a	/-E	(f),	[n])	
UzgArI		(f),	[n]	unemployment
wARa		(f.s),	[adj]	all
zIn-a	/-E	(f),	[n]	stairs, steps, ladder

LESSON TWENTY

shulum lwast

20-A Dialog Twenty: Questions about the Pushtun Tribes

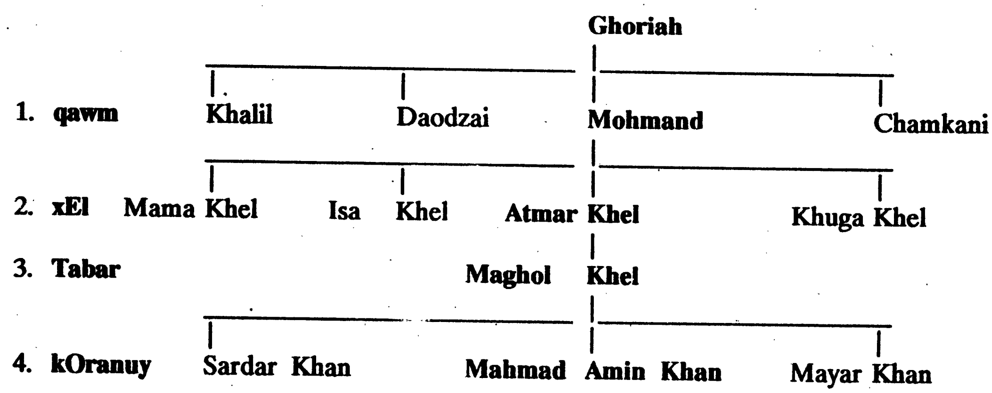
1. A.	**tu du kUm qawm yE?**	Which tribe are you from?
B.	zu du mOmandO du qawm yum.	I am from the Momand tribe.
2. A.	**tu kUm xEl yE?**	Which clan are you from?
B.	zu atmar xEl yum.	I am a part of the Atmar clan.
3. A.	**stA Tabar tsu dEy?**	What is your sub-clan?
B.	zmA Tabar maghUl xEl dEy.	My sub-clan is the Maghul clan.
4. A.	**tu du kUmE kOranuy (na) yE?**	From which household are you from?
B.	zu du mahmad AmIn xAn du kOranuy (na) yum.	I am from the household of Mahmad Amin Khan.
5. A.	**pu afghAnistAn kE kUm qawmUna DEr mashhUr dI?**	Which of the tribes in Afghanistan are very famous?
B.	ghilzAy aw dUranI DEr mashhUr dI.	The Ghilzai and the Durrani tribes are very famous.

NOTES:

1. When you ask an Afghan what ***qawm*** (tribe) he is from, he will generally tell you that he is either a ***pukhtUn*** (Pushtun), ***tajik*** (Tadjik or Farsiwan), or ***Uzbak*** (Uzbek), etc., that is, his basic ethnic group.

2. Keep in mind, however, that marriage between the different ethnic groups is common and there are few homogeneous ethnic groups. So even though an Afghan may call himself a Pushtun his mother may have been a Tadjik. This is especially true for those who live in urban areas. Such a person may not even speak Pashto fluently, but he is considered a Pushtun since ethnic lineage is traced along paternal lines.

3. More specifically, however, among the Pushtuns, the term ***qawm*** refers to the individual tribes within the Pushtun tribal structure. This structure is somewhat complex, but listed below is a sample diagram based on the preceding dialog. Note the descending word order; first the ***qawm*** (tribe), second the ***xEl*** (clan), third the ***Tabar*** (sub-clan) and fourth the ***kOranuy*** (household - based on the name of the grandfather).



4. The most famous Pushtun tribe in Afghanistan is the Durrani tribe (originally called Abdali). Ahmad Shah Duranni is credited as being the founder of "Modern Afghanistan" in 1747 A.D.. Two sub-tribes of the Durrani tribe, the Popalzai and the Barakzai, have respectively ruled Afghanistan from the time of Ahmad Shah until the time of the communist coup in 1978 when President Sadar Mohammad Daoud Khan was killed.

5. In Afghanistan, the name ***mahmad*** is a variant of Mohammad.

* **Note to the Student:** The English transliteration of the names of Pushtun clan in the above diagram reflects the traditional manner in which Pashto was written in English. This differs somewhat from the special transliteration of Pashto introduced in this course.

20-B Vocabulary for Dialog Twenty

qawm	/-Una	(m),	[n]	1. tribe 2. people, nation
Tabar		(m),	[n]	sub-tribe
xAn	/-An	(m),	[n]	1. khan, landlord, 2. rich, wealthy
xEl		(m),	[n]	1. clan 2. type, kind

20-C Transitive Verb Forms in the Simple Past Tense

INFINITIVE	1st pn sing. 1st pn plural	2nd pn. s. 2nd pn p.	3rd pn. m.s 3rd pn. m.p	3rd pn. f.s 3rd pn. f.p
achawul to throw	wAchawul-um wAchawul-U	wAchawul-E wAchawul-uy	wAchAw-u wAchawul	wAchawul-a wAchawul-E
aghUstul to wear			wAghOst(-u) wAghOstul	wAghOstul-a wAghOstul-E
awrEdul to hear	wAwrEdul-um wAwrEdul-U	wAwrEdul-E wAwrEdul-uy	wAwrEd-u wAwrEdul	wAwrEdul-a wAwrEdul-E
axistul to buy	wAxistul-um wAxistul-U	wAxistul-E wAxistul-uy	wAxist wAxistul	wAxistul-a wAxistul-E
bakhul to forgive	wu-bakhul-um wu-bakhul-U	wu-bakhul-E wu-bakhul-uy	wu-bAkh-u wu-bakhul	wu-bakhul-a wu-bakhul-E
bOtlul to take	wu-bOtlul-um wu-bOtlul-U	wu-bOtlul-E wu-bOtlul-uy	wu-bOt wu-bOtlul	wu-bOtlul-a wu-bOtlul-E
darlOdul to have			darlOd-u darlOdul	darlOdul-a darlOdul-E
ganDul to sew			wu-gAnD-u wu-ganDul	wu-ganDul-a wu-ganDul-E
ghOkhtul to want	wu-ghOkhtul-um wu-ghOkhtul-U	wu-ghOkhtul-E wu-ghOkhtul-uy	wu-ghOkht-u wu-ghOkhtul	wu-ghOkhtul-a wu-ghOkhtul-E
Istul to extract			wu-Ist-u wu-Istul	wu-Istul-a wu-Istul-E
karul to sow			wu-kAr-u wu-karul	wu-karul-a wu-karul-E
katul to look	wu-katul-um wu-katul-U	wu-katul-E wu-katul-uy	wu-kAt-u wu-katul	wu-katul-a wu-katul-E
kEkhOdul to put down			wu-kEkhOd(ul)-u wu-kEkhOdul	wu-kEkhOdul-a wu-kEkhOdul-E
kRul to do	wu-kRul-um wu-kRul-U	wu-kRul-E wu-kRul-uy	wu-kuR wu-kRul	wu-kRul-a wu-kRul-E
lagawul to turn on			wu-lagaw-u wu-lagawul	wu-lagawul-a wu-lagawul-E
lEgul to send	wu-lEgul-um wu-lEgul-U	wu-lEgul-E wu-lEgul-uy	wu-lEg-u wu-lEgul	wu-lEgul-a wu-lEgul-E
lIdul to see	wu-lIdul-um wu-lIdul-U	wu-lIdul-E wu-lIdul-uy	wu-lId wu-lIdul	wu-lIdul-a wu-lIdul-E
lIkul to write			wu-lIk-u wu-lIkul	wu-lIkul-a wu-lIkul-E

INFINITIVE	1st pn sing. 1st pn plural	2nd pn. s. 2nd pn p.	3rd pn. m.s 3rd pn. m.p	3rd pn. f.s 3rd pn. f.p
lwastul to read			**wu-lwAst** **wu-lwastul**	**wu-lwastul-a** **wu-lwastul-E**
mInzul to wash	**wu-mInzul-um** **wu-mInzul-U**	**wu-mInzul-E** **wu-mInzul-uy**	**wu-mInz-u** **wu-mInz-ul**	**wu-mInzul-a** **wu-mInzul-E**
nIwul to take	**wu-nIwul-um** **wu-nIwul-U**	**wu-nIwul-E** **wu-nIwul-uy**	**wu-nIw-u** **wu-nIwul**	**wu-nIwul-a** **wu-nIwulE**
pEzhandul to know	**wu-pEzhand-um** **wu-pEzhand-U**	**wu-pEzhand-E** **wu-pEzhand-uy**	**wu-pEzhAnd-u** **wu-pEzhandul**	**wu-pEzhandul-a** **wu-pEzhandul-E**
rA-wastul to bring	**rA-wastul-um** **rA-wastul-U**	**rA-wastul-E** **rA-wastul-uy**	**rA-wAst-u** **rA-wastul**	**rA-wastul-a** **rA-wastul-E**
rA-wRul to bring			**rA-wuR** **rA-wRul**	**rA-wR-a** **rA-wR-E**
skul to drink			**wu-sk-u** **wu-skul**	**wu-skul-a** **wu-skul-E**
talul to weigh	**wu-talul-um** **wu-talul-U**	**wu-talul-E** **wu-talul-uy**	**wu-tAl-u** **wu-talul**	**wu-talul-a** **wu-talul-E**
wahul to hit	**wu-wahul-um** **wu-wahul-U**	**wu-wahul-E** **wu-wahul-uy**	**wu-wAh-u** **wu-wahul**	**wu-wahul-a** **wu-wahul-E**
wayul to say			**wu-wAy-u** **wu-wayul**	**wu-wayul-a** **wu-wayul-E**
wRul to take			**wE-wuR** **wE-wRul**	**wE-wR-a** **wE-wR-E**
xwaRul to eat	**wu-xwaRul-um** **wu-xwaRul-U**	**wu-xwaRul-E** **wu-xwaRul-uy**	**wu-xOR** **wu-xwaRul**	**wu-xwaR-a** **wu-xwaR-E**

NOTES:

1. The above chart summarizes how transitive verbs are conjugated according to the simple past tense, perhaps one of the most challenging aspects of the Pashto language. The difficulty in Pashto is that transitive verbs in the past tense have a "passive" meaning, yet still differ from "real passive" constructions. With past tense **transitive verbs** it is the **object**, not the **subject**, that influences the verbal endings (see 20-D and notes).

2. Regular transitive verb forms in the simple past, like regular intransitive ones, contain the perfective verbal prefix / **wu-** / which is added to the infinitive form of the verb. This is followed by a suffix which is based on the person, number and gender of the object (agent).

3. Many verbs do not show forms for the categories of the first and second person, they are not used for obvious semantic reasons. For example, one would not say **wu-lIkul-um** "I was written".

4. The **attached subject markers** for the first and second person expresses the **recipient of the action** in the past tense. Note the translation of the sample verbs shown below (For a more complete explanation of these verb forms see 20-E and notes.):

wu-bakhul-um	"I was forgiven"	**wu-bakhul-E**	"You were forgiven"
wu-bakhul-U	"We were forgiven"	**wu-bakhul-uy**	"You were forgiven"
wu-wahul-um	"I was hit"	**wu-wahul-E**	"You were hit"
wu-wahul-U	"We were hit"	**wu-wahul-uy**	"You were hit"
wu-xwaRul-um	"I was bitten."	**wu-xwaRul-E**	"You were bitten"
wu-xwaRul-U	"We were bitten."	**wu-xwaRul-uy**	"You were bitten"

5. For the third person, the form of the final verbal suffixes (see chart below) are determined by the number and gender of the **object** (see 20-D for examples).

3rd m. s	/ -u /	/ /	3rd m. p
3rd f. s	/ -a /	/ -E /	3rd f. p

6. For many verb forms, the suffix / *-ul* / is often dropped in daily conversation. It is rarely used with the masculine singular forms and even in the feminine forms it is often omitted. For example, the verb form for the third person feminine plural ***wu-pEzhandul-E*** is reduced to ***wu-pEzhand-E***.

7. In the third person masculine singular, a lengthening of the vowel / ***a*** / to / ***A*** / occurs in the verb stems of verbs that contain that vowel, e. g., ***wayul*** becomes ***wu-wAhu*** "it/he was hit". Also for verbs stems that contain the retroflexed / ***R*** / an inversion occurs with the final vowel, e. g., ***kRul*** -> ***kR-u*** -> ***kuR*** (m. s).

8. The present tense infinitive forms of the verbs ***bIwul*** "to take", ***larul*** "to have" and ***kawul*** "to do" change to ***bOtlul***, ***darlOdul***, and ***kRul*** respectively in the past tense.

20-D Sentences with Transitive Verbs in the Simple Past Tense

mA	**saREy**	**wu-bAkhu.**	I forgave the man.	(m. s)
mA	**saRI**	**wu-bakhul.**	I forgave the men.	(m. p)
mA	**khuza**	**wu-bakhula.**	I forgave the woman.	(f. s)
mA	**khuzE**	**wu-bakhulE.**	I forgave the women.	(f. p)

tA	xat	wu-lIku?	Did you write a letter?	(m. s)
tA	xatUna	wu-lIkul?	Did you write letters?	(m. p)
tA	qisa	wu-lIkula?	Did you write a story?	(f. s)
tA	qisE	wu-lIkulE?	Did you write stories?	(f. p)

dE	yaw	nAk	wu-xOR.	She ate a pear.	(m. s)
dE	DEr	nAkUna	wu-xwaRul?	Did she eat many pears?	(m. p)
duh	yawa	maNa	wu-xwaRa?	Did he eat an apple?	(f. s)
duh	DErE	maNE	wu-xwaRE.	He ate a lot of apples.	(f. p)

NOTES:

1. Before preceding with additional examples of past tense transitive verbs, i. e., verbs which take objects, it is important to understand the relationship of the **subject, object** and **verb** in such sentences. These three parts of speech are examined in order of their importance to the sentence.

2. In the past tense, it is the object or the recipient of an action, and not the subject, which influences the verbal endings. The **object** and **verb** of a past tense sentence must always be in concord or agreement with each other.

3. This agreement is based on both the **number** and **gender** of the object. Since the **object** of a sentence is typically a thing, the verbal suffixes in the past tense are in the 3rd person (see 20-C notes 3 & 5.). So if the object of a sentence is feminine singular the verb suffix must also be feminine singular, note the following examples:

duh	xpula	khuza	wu-wahula.	He hit his wife.	(f. s)
duh	xpulE	khuzE	wu-wahulE.	He hit his wives.	(f. p)

4. The object is in the direct case in the past tense as it is in the present tense (see notes on 1-E). Compare the following present and past tense sentences:

ahmad	pyAla	mInzI.	Ahmad is washing the cup.
ahmad	pyAla	wu-mInzula.	Ahmad washed the cup. (f. s)

4. The subject or agent of a past tense transitive sentence differs with the present tense in that there is no concord between the subject and the verb. The subject in the past tense is always in the oblique case. Note the following examples:

khuzE	saREy	wu-lId.	The woman saw the man.	(m. s)
khuzO	saRI	wu-lIdul.	The women saw the men.	(m. p)
saRI	khuza	wu-lIdula.	The man saw the woman.	(f. s)
saRO	khuzE	wu-lIdulE.	The men saw the women.	(f. p)

5. If a pronoun is used to refer to the agent in a past tense transitive sentence, the set of oblique pronouns must be used rather than pronouns in the nominative case (see 7-H). This is significant because it shows that there are really no "true" active transitive sentences in the past tense. Instead, such sentences are passive in nature (see 20-E and notes). Contrast the following two examples in which the first example is ungrammatical:

zu	kitAb	wu-lwast.	*	I read a book.
mA	kitAb	wu-lwast.	(lit.,	Me book read.)

Note: Though the correct example is not a "true" passive it could also be translated; "The book was read by me." (For examples of "true" past tense passive phrases 18-H.).

6. The set of pronominal clitics (see 10-D and notes) may also be used instead of the set of oblique pronouns to indirectly indicate the subject of a sentence. In such cases they always follow the object of the sentence. Note the examples below:

zOy	mE	wu-wAhu.	I hit (my) son.	(m. s)
mAshUmAn	dE	wu-wahul?	Did you hit (your) children?	(m. p)

lUr	mO	wu-wahula.	We hit (our) daughter.	(f. s)
khuzE	yE	wu-wahulE?	Did he hit (his) wives?	(f. p)

The words in parentheses are optional since the enclitics are not used as possessive adjectives in the above sentences. The words in parentheses could also be translated as the word "the" Note the following examples:

haluk	mE	wu-wAhu.	I hit the boy.	(m. s)
kabAb	mO	wu-xwaRul.	We eat some kebabs.	(m. p)

More Examples of Transitive Verbs in the Simple Past

zmA kamIs dE wu-gAnDu?	Did you sew my shirt?	(m. s)
hO, wu-mE-gAnDu.	Yes, I sewed it.	
haghu hagha saREy wu-wAzhu?	Did he kill that man?	(m. s)
na, (wu-yE-nu) wE-nu-wAzhu.	No, he didn't kill him.	
haghE zmA kitAb darlOdu?	Did she have my book?	(m. s)
hO, haghE darlOdu.	Yes, she had it.	
ghanum yE wu-rEbul?	Did they reap the wheat?	(m. p)
na, wE-nu-rEbul.	No, they didn't reap it.	
chAy mO wu-skul?	Did you drink tea?	(m. p)
hO, mUng chAy wu-skul.	Yes, we drank tea.	

tA hagha njuluy wu-katula?	Did you see that girl? (f. s)
hO, wu-mE-katula.	Yes, I saw her.
wrazpANa mO wu-lwastula?	Did you read the newspaper? (f. s)
hO, wu-mO-lwastula.	Yes, I read it.
tA maNE chErta kEkhOdulE?	Where did you put the apples? (f. p)
mA pu mEz bAndE kEkhOdulE.	I put them on the table.
pyAlE dE wu-mInzulE?	Did you wash the cups? (f. p)
hO, TOlE mE wu-mInzulE.	Yes, I washed all of them.

NOTES:

1. Note that a vowel contraction occurs when the verb particle */wu-/* is combined with the non-enclitic *yE*, that is, *wu-yE* becomes *wE*.

2. Remember that the **subject** must always be mentioned in a shortened reply, but the **object** is optional because it is alluded to in the verb suffix.

20-E Transitive Verbs when the Object is the 1st or 2nd Person

haghu zu wu-wahulum.	I was hit by him. = He hit me.
mOTur mUng wu-wahulU.	We were hit by a car. = A car hit us.

mA tu wu-wahulE.	You were hit by me. = I hit you.
lAruy tAsO wu-wahuluy?	Were you hit by a truck? = Did a truck hit you?

saRI	**zu**	**wu-katulum.**	I was seen by a man. = A man saw me.
halukAnO	**mUng**	**wu-katulU?**	Were we seen by the boys? = Did the boys see us?

haghOy	**tu**	**wu-nu-katulE?**	Weren't you seen by them? = Didn't they see you?
mUng	**tAsO**	**wu-nu-katuluy.**	You were not seen by us. = We didn't see you.

tA	**zu**	**wu-pEzhandum.**	I was known by you. = You knew me.
mA	**tu**	**wu-pEzhandE.**	You were known by me. = I knew you.

tAsO	**mUng**	**wu-pEzhandU.**	We were know by you. = You knew us.
mUngtAsO		**wu-pEzhanduy.**	You were known by us. = We knew you.

NOTES:

1. All **direct objects** are in the **direct case** in both the present and past tense, with the exception of the first and second person singular pronouns. When the first and second person pronouns are used as direct objects in the present tense, the objects pronouns ***mA*** (me) and ***tA*** (you) are used. When the first or second person pronouns are used as **direct objects** in past tense, the object or **patient** is in the **direct case.**

2. In addition to this, the **object** also shows agreement with the **verb** by means of the same attached suffixes markers that are used to indicate the **subject** of a sentence in the present tense. Contrast the two sets of present and past tense sentences below:

haghOy	**mA**	**wahI.**	They are hitting me.
haghOy	**zu**	**wu-wahulum.**	They hit me.
saREy	**tA**	**wahI?**	Is the man beating you?
saRI	**tu**	**wu-wahulE.**	Did the man beat you?

3. As already mentioned in (20-D note 5.), when the first and second person pronouns are used as the agent of a transitive sentence they are in the **oblique case**. When both sets of pronouns are used in the same sentence this can be somewhat confusing if not properly understood, so carefully study the following examples:

tu	mA	wInE.	You see me.
tA	zu	wu-lIdulum.	You saw me.
zu	tA	wInum.	I see you
mA	tu	wu-lIdulE.	I saw you?

4. Though past tense transitive sentences are not passives, it may be helpful to view them as such. For example, the sentence: *mA tu wu-wahulE.* "I hit you.", may perhaps be better understood if it were translated as; "You were hit by me." For this reason the sentences above have been translated as both active and passive constructions. It must be stressed, however, these are not "true" passive sentences in Pashto, sentences in which the agent is not generally mentioned. Contrast the passive versus active sentences below (Also see 18-H and notes.):

zu		wu-wahal shOm.	I was hit.	(passive)
tA	zu	wu-wahulum.	You hit me.	(active)
tu		wu-lIdul shwE.	You were seen.	(passive)
mA	tu	wu-lIdulE.	I saw you	(active)

5. To complicate the matter for Pashto language learners, the syntax of Pashto also allows for flexibility for the position of pronouns in past tense transitive sentences. That is to say, the word order of the patient and agent may be interchanged without affecting the meaning of the sentence. For example:

zu	tA	wu-wahulum.	You hit me.
tA	zu	wu-wahulum.	You hit me.

More Examples of Sentences where the Object is the 1st or 2nd Person

xpulE khuzE zu much kRum.	My wife kissed me.
duh xpul kOr ta wu-bOtlulum.	He took us to his own home.
spI tu wu-xwaRulE?	Did the dog bite you?
laRam wu-chichulE?	Did the scorpion sting you?
haghu mUng wu-bakhulU.	He forgave us.
pUIIsAn wu-nIwulU.	The police caught us.
mA puxwA tAsO rA-ńu-wastuluy?	Didn't I bring you before?
raIs parUn kAbul ta wu-lEguluy?	Did the boss send you to Kabul yesterday?

NOTES:

1. As seen in the above examples, the **object** is optional in the past tense since the verb suffix endings reflect the person. There may, however, be some confusion when the object is not included for the second person singular and the third person feminine plural, since the verb suffix endings are the same for both.

2. The first and second person **pronominal clitics** (see 10-D and notes) may also be used instead of the set of **oblique pronouns** to indicate the **subject** of a sentence.

tA zu parUn wu-lIdulum?	Did you see me yesterday?
zu dE parUn wu-lIdulum?	Did you see me yesterday?
hO, mA tu parUn wu-lIdulE.	Yes, I saw you yesterday.
hO, tu mE parUn wu-lIdulE.	Yes, I saw you yesterday.

* **Note to the Teacher:** Since forming transitive sentences in the past tense is a new concept, do not move on until to the next section until you feel the students have a good grasp of how to both form and answer questions.

20-F Comprehension Drill 13: Project Instructions: Cooking

Os bAzAr ta wulAR sha.	Go to the market.
yaw kIlO du kOftE ghwakha rA-wRa!	Bring one kilo ground beef.
yaw tsu pyAz aw sru bAnjAn ham wAxla!	Also buy some onions and tomatoes.
byA pyAz mayda ka.	Then chop the onions into small pieces.
bAnjAn ham pAk wu-mInza.	Also clean the tomatoes.
byA ghwakha, haguy, pyAz aw bAnjAn war-sara gaD ka.	Then mix the meat with an egg, onions, and tomatoes.
byA yE pu ghwaRO kE kha sra ka!	Then fry it well in oil!
byA pu dwOlas bajO kE pu patnUs kE yE rA-wu-bAsa!	Then at twelve o'clock bring it on a tray.

* **Note to the Teacher and Students:** Make a similar list of projects for someone else in the class to do or someone at home.

20-G *tamrInUna:* Exercises for Lesson Twenty

1. Change the following present tense transitive sentences to the simple past. For example: **zu yaw nuwEy kitAb axlum.** "I am buying a new book." becomes: **mA yaw nuwEy kitAb wAxistu.** "I bought a new book.".

    1. **hagha lamun aghUndI.** **(aghUstul)**
    2. **tu ba mA bakhE?** **(bakhul)**
    3. **tu hagha tsu waxt byAyE?** **(bIwul)**
    4. **xayAt tA dupAra jAmE ganDI?** **(ganDul)**
    5. **zu nun xpul malgurEy gOrum.** **(katul)**

6.	**dA Os yawa kha qisa llkI.**	**(llkul)**
7.	**tAsO walE wrazpAna nu-lwaluy?**	**(lwastul)**
8.	**hafIza nun tsu mInzI?**	**(mInzul)**
9.	**tu kitAbUna ham rA-wRE?**	**(rA-wRul)**
10.	**tAsO chAy skuy?**	**(skul)**
11.	**walE xpul spEy wahE?**	**(wahul)**
12.	**dOy tsu waxt DODuy xwrI?**	**(xwaRul)**
13.	**zu pEysE tA-ta dar-kawum.**	**(kawul)**
14.	**nawkar bAzAr ta lEgE?**	**(lEgul)**
15.	**zu DEr khu mOTur larum.**	**(darlOdul)**

2. Translate the following English sentences into Pashto. For example: "I hit you." becomes **mA tu wu-wahulE.**

1.	A scorpion stung me.	4.	A large car hit us.
2.	The girl saw you.	5.	You knew us.
3.	A dog bit me.	6.	I hit you.

3. Answer the following simple past tense questions by giving both positive and negative reply. For example: **anAr dE wu-xOR?** "Did you eat the pomegranate?"; **hO, wu-mE xOR.** "Yes, I ate it." or **na, wu-mE nu-xOR.** "No, I didn't eat it."

1.	**hagha dE wu-bakhula?**	6.	**mEwE dE wu-talulE?**
2.	**qisE mO wu-lwastE?**	7.	**zmA malgurEy yE wu-lldu?**
3.	**spI ta dE DODuy war-kRa?**	8.	**xatUna dE wu-llkul?**
4.	**rAdiyO mO wAwrEda?**	9.	**dawA mO war-kRa?**
5.	**ahmad tu wu-pEzhandE?**	10.	**haghOy zu wu-katulum?**

20-H *matalUna*: Pashto Proverbs

To be memorized!

lmar pu dwO gwutO nu-puT-IgI. The sun can not be hidden by two fingers.

Application: Someone may hide the sun from his own eyesight with his fingers, but he is only deceiving himself if he thinks he is hiding the sun from others. **A man's sins will be uncovered in the light of truth.**

Another similar proverb that follows this theme is:

du drOghO mazal lanD dEy. The distance lies travel is short.

20-I *lOghatUna*: Vocabulary for Lesson Twenty

Try to use several of the following words in sentences!

bakh-ul	(f, m),	[v.t]	to pardon, to forgive, to donate
zu haghu **bakh-um.**			I am pardoning him.
chich-ul	(f, m),	[v.t]	to bite, to sting
laRam ba mA **wu-chich-I.**			The scorpion will sting me.
darlOdul	(f, m),	[v.t]	to have (see larul)
drOgh /-Una	(m),	[n]	1. lie, falsehood 2. false, untrue
gaD-awul	(f, m),	[comp. v.t]	to mix, to combine
zu Os ORu **gaD-awum.**			I am mixing the flour now.
kat-ul	(f, m),	[v.t]	to look, to examine, to watch
zu lObE ta **gOr-um.**			I am watching the game.
kEkhOdul	(f, m),	[v.t]	to put, to place
zu kill pu mEz bAndE **kEgdum.**			I'm putting the key on the table.
kOft-a /-E	(f),	[n]	ground beef
mayda kawul	(f.s),	[comp. v.t]	to break into pieces
zu ghwakha **mayda kawum.**			I'm cutting the meat into pieces.
mistarI /-yAn	(m),	[n]	master, workman, mechanic
much-awul	(f, m),	[comp. v.t]	to kiss
zu xpula lUr **much-awum.**			I am kissing my daughter.
nAk /-Una	(m),	[n]	pear

patnUs	/-Una	(m),	[n]	tray
puT		(m),	[n]	hidden, secret, concealed
puT-Ed-ul		(f, m),	[comp. v.i]	to become hidden
pUlIs	/-An	(m),	[n]	police, police force
pyAl-a	/-E	(f),	[n]	cup
rEb-ul		(f, m),	[v.t]	to reap
zu nun ghanum **rEb-um.**				I am reaping the wheat today.
sur kawul		(f.s),	[comp. v.t]	to fry
zu ghwakha **sra kawum.**				I am frying the meat.
wazh-ul		(f, m),	[v.t]	1. to kill, to murder 2. to turn off
haghOy hagha saREy **wazhn-I.**				They are killing that man.

LESSON TWENTY-ONE

yaw-wIshtum lwast

21-A Dialog Twenty-One: Talking about Yesterday's Activities

1. A. **parUn tsO bajE lu xOb-a rA-pAtsEdE?**	When did you get up (from sleep) yesterday?
B. pu shpag bajE.	At six o'clock.
2. A. **bistara dE TOla kRa?**	Did you make your bed?
B. na, nu-mE TOla kRa, nA-waxta shO.	No, I didn't make it,-it got late.
3. A. **byA dE tsu wu-kuR?**	Then what did you do?
B. pu krImO mE ghAkhUna wu-mInzul aw byA mE sar gOmunz kuR.	I brushed my teeth with toothpaste and then I combed my hair.
4. A. **parUn dE chErta DODuy wu-xwaRula?**	Where did you eat (food) yesterday?
B. pu kOr kE mE wu-xwaRula.	I ate at home.
5. A. **parUn daftar ta wu-lARE?**	Did you go to the office yesterday.
B. hO, tur yawE bajE pOrE mE kAr wu-kuR.	Yes, I worked until one o'clock yesterday.
6. A. **lu daftar-a rAsan kOr ta rA-ghlE?**	Did you come home from work directly?
B. na, du inglIsI kOrs ta wu-lARum.	No, I went to an English course.
7. A. **mAkhAm dE tsu wu-kuR?**	What did you do in the (late) afternoon?
B. mAkhAm mE sawdA wAxista aw kOr ta rA-ghlum.	In the afternoon I bought some groceries and I went home.

8. A. **shpa dE xabarUna wAwrEdu?** — Did you listen to the news at night?
   B. na, wu-nu-mE awrEdu. — No, I didn't listen to it.

9. A. **parUn shpa pu tsO bajO wIdu shwE?** — What time did you go to sleep last night?
   B. pu yawOlas bajE. — At eleven o'clock.

NOTES:

1. The prefix ***rA-*** found on the verb ***rA-pAtsEdE*** "you got up" is optional.

* **Note to the Teacher:** After going through the dialog a couple of times have each of the students talk about what they did yesterday. Then let them ask each other similar questions based on the simple past tense. Write any new vocabulary items that they might need to express on the blackboard.

21-B Vocabulary for Dialog Twenty-One

bistar-a	/-E	(f),	[n]	bed, bedroll
gOmunz	/-Una	(m),	[n]	comb
gOmunz-awul		(f, m),	[comp. v.t]	to comb
zu xpul sar **gOmunz-awum.**				I am combing my hair.
ghAkh	/-Una	(m),	[n]	tooth
kOrs	/-Una	(m),	[n]	course
krIm	/-Una	(m),	[n]	toothpaste, cream, paste
TOl-awul	(f, m),	[comp. v.t]		to gather, to fold, to make (a bed)
zu xpul bistara **TOl-awum.**				I am making my bed.

21-C Compound Transitive Verbs in the Simple Past Tense

1. Noun Verb Combinations with *kRul*

dulta yE kAr. dar-sara wu-kuR?	Did he work here with you? (m. s)
na, kAr yE rA-sara wu-nu-kuR.	No, he didn't work with me.
tEr kAl dE tsu kArUna wu-kRul?	What things (works) did you do last year?
DEr kArUna mE wu-kRul.	I did many things (works). (m. p)
tA war-sara mrusta wu-nu-kRula?	Didn't you help them? (f. s)
hO, mrusta mE war-sara wu-kRula.	Yes, I helped them.
tAsO nun tawzE wu-kRE?	Did you distribute today? (f. p)
na, tawzE mO wu-nu-kRE.	No, we didn't distribute.

NOTES:

1. This first set of past tense compound transitive verbs includes those verbs which are inflected according to the noun contained in the verb phrase. Verbs phrases of this nature are translated into English as a single word (see 7-J note 3.). In such cases, the noun acts like an object in that both the number and gender of the noun are in agreement with the verbal suffixes.

2. Though the noun of a compound verb generally precedes the verb, in shortened replies it is often separated from the verb (Note the answers in the above sentences.).

3. As it is in other past tense transitive sentences, the agent is always present in a complete sentence.

4. Normally, the endings for the verb ***kRul*** are shortened in conversational Pashto in the following ways:

3rd m. s	kuR or kO	kRul or kRO	3rd m. p
3rd f. s	kRa	kRE	3rd f. p

5. When an object is included in a compound transitive sentence the verbal prefix **/ wu- /** is dropped and the **verb** and the **object** are in concord, rather than the noun contained in the verb phrase. Note the examples below:

haghE kamIs UtU kuR.	She ironed the shirt.	(m. s)
haghE kamIsUna UtU kRul.	She ironed the shirts.	(m. p)
haghE parda UtU kRa.	She ironed the drape.	(f. s)
haghE pardE UtU kRE.	She ironed the drapes.	(f. p)

Try to answer the questions in the examples below:

nasImE dA OtAq jArU kuR?	Did Nasima sweep this room?	(m. s)
DAktur halukAn muAyna kRul?	Did the doctor examine the boys?	(m. p)
ghwakha dE prE kRa?	Did you cut the meat?	(f. s)
tA nun tsO xEmE tawzE kRE?	How many tents did you distribute today?	(f. p)

2. Other Noun Verb Combinations

tAsO kha rabAb wu-wAhu.	You played the guitar well.	(m. s)
DEr mAhIyAn mE wu-nIwul.	I caught a lot of fish.	(m. p)
walE dE lAmbO wu-nu-wahula?	Why didn't you swim?	(f. s)
du shpE yE sandurE wayulE?	Did he sing last night?	(f. p)
tAsO nun munDE wu-wahulE?	Did you run today?	(f. p)
na, munDE mO wu-nu-wahulE.	No, I didn't run.	

NOTES:

1. Besides the verb ***kawul / kRul*** "to do" the verbs ***nIwul*** "to catch", ***wahul*** "to hit" and ***wayul*** "to say" are also commonly used as compound verbs (see 11-F & G and notes).

3. Denominative Verbs: Adjective - Verb Combinations

mistarI turOsa pOrE stA mOTur jOR kuR?	Did the mechanic fix your car yet?	(m. s)
na, jOR yE nu-kuR.	No, he did not fix it.	
Ahmad largI mAt kRul?	Did Ahmad chop the wood?	(m. p)
hO, mAt yE kRul.	Yes, he chopped it.	
Ashpaz ghwakha paxa kRa?	Did the cook cook the meat?	(f. s)
na, paxa yE nu-kRa.	No, he didn't cook it.	
puxwAnuy tsapluy dE zaRE kRE?	Did you wear out your old sandals?	
hO, zaRE mE kRE.	Yes, I wore them out.	(f. p)
tA tEr kAl mEwE ham xartsE kRE?	Did you also sell fruit last year?	
hO, mEwE mE ham xartsE kRE.	Yes, I sold also fruit.	(f. p)
tOrpakuy du gharmE DODuy dupAra tsu tayAr kuR?	What did Torpakuy prepare for lunch?	(m. s)
wrIjE aw qOrma yE tayAra kRa.	She prepared rice and gravy.	(f. s)

NOTES:

1. When verbal adjectives are used with the verb ***kRul*** "to do" in the past tense, they undergo inflection according to the number and gender of the object of the sentence.

2. As in the case of other past tense transitive sentences, the **agent** must always be present, but the object or **patient** may be omitted in shortened replies.

21-D The Past Tense of "Irregular" Transitive Verbs

DEr mE wu-xandul.	I laughed a lot.
saRO rA-bAndE wu-xandul.	The men laughed at me.
dE khuzE walE wu-zhaRul?	Why did this woman cry?
parUn shpa yE wu-zhaRul.	They cried last night.
spO TOla shpa wu-ghapul!	The dogs barked all night.
mAshUmAn pu anguR wu-dAngul.	The children jumped in the courtyard.
mUng pu pArk kE wu-zAngul.	We swung in the park.
mA pu sInd kE wu-lAmbul.	I bathed in the river.

NOTES:

1. Besides the transitive verbs already discussed in the last two lessons, there are a few additional "irregular" transitive verbs in Pashto, such as the verb ***xandul*** "to laugh". One of the reasons why we have called these verbs "irregular" is because in English such verbs are considered intransitive. To understand why they are transitive in Pashto, it may be helpful to translate the sentence; ***mA wu-xandul.*** "I laughed." as "A laugh was done by me."

2. Unlike other transitive verbs in the past tense, the gender of the subject has no effect on the verb and the final verb suffix form is always in the masculine plural.

21-E Phrases that Express Time

pu rAtlUnkI kAl kE bahar ta zum.	In the coming year I am going abroad.
pu rAtlUnkI myAsht kE mumkin hawA garma shI.	In the coming month the weather might become warm.

pu rAtlUnkI kE dAsE kAr wu-kRa!	Do it like this in the future!
pu rAtlUnkO wrazO kE kOshush kawum chE tA wu-wInum.	In the coming days I will try to see you.
pu Aynda kE ba DEr kOshush wu-kRum.	I will try harder in the future.
pu Aynda kE dA daftar prOgram larI chE xalkO sara DEra mrusta wu-kRI.	In the future this office has a program to help people much more.
pu dE wrazO kE DEr xalak wazhul kIgI.	Many people are being killed these days.
pu dE wrazO kE zu DEr masrUf yum.	I am very busy these days.
pu dE shpO aw wrazO kE hawA DEra yaxa da.	The weather is very cold nowadays (days and nights).
du wrazE pu dE waxt kE zu DEra stuRyA his kawum.	I am feeling very tired during this time of the day.

NOTES:

1. Both the words ***rAtlUnkEy*** (coming, future) and ***Aynda*** (coming, future) can be used interchangeably, the latter being a Farsi loan-word which is also commonly used in Pashto.

2. The stem ***rA-tlUn-*** is taken from the verb stem ***rA-tl-ul*** (to come), and can be used in such phrases as, **tAsO du rA-tlUn-a manuna.** "Thanks for (lit., your) coming".

21-F Common Responses to Questions

walE dE dA kAr wu-kuR?	Why did you do it?
pu dE xAtur chE DEr gharIb yum.	Because I am very poor.
walE halta zE?	Why are you going there?
pu dE xAtur chE plAr mE dulta nu-rA-zI.	Because my father is not coming here.

dulta walE rA-ghlE?	Why did you come here?
stA du <u>xAtur</u> -a rA-ghlum.	I came for your <u>sake</u>.
hagha mE walE wA-nu-xist?	Why didn't you buy that?
DEr qEmata wO, pu dE <u>sabab</u> mE wA-nu-xist.	It was very expensive, so <u>for this reason</u> I didn't buy it.
walE islAmabAd ta nu-lARuy?	Why didn't you go to Islamabad?
pu dE <u>sabab</u> chE pEysE mE nu-darlOdE.	<u>Because</u> I didn't have money.
parUn dE walE kAr wu-nu-kuR?	Why couldn't you work yesterday?
<u>zuka</u> chE nA-rOgh wum.	<u>Because</u> I was sick.
walE war-sara xaburE nu-kawE?	Why aren't you speaking with them?
<u>zúka</u> chE war-na xapa yum.	<u>Because</u> I am upset with them.
du tsu shI dupAra rA-nu-ghEy.	Why didn't he come?
<u>zuka</u> chE UzgAr nu-wO.	<u>Because</u> he wasn't free.

<u>NOTES:</u>

1. The words ***xAtur*** (sake) and ***sabab*** (cause, reason) may be used interchangeably in the prepositional phrase "***pu dE***. . . " " for this **reason**". When the two words are used is that context the phrase may be loosely translated as the conjunction "because".

2. The conjunction ***zuka*** (because) stands apart from a prepositional phrase and is found at the beginning of a reply.

21-G Comprehension Drill 14: Project Instructions: Housework

jArU dar-wAxla aw paxlanzEy jArU ka!	Take the broom and sweep the kitchen!
dasturxAn aw lOkhI wu-mInza!	Wash the table-cloth and the dishes!
byA sAlUn ta lAR-sha, mEzUna aw tsawkuy sAfI ka!	Then go to the living room and dust the tables and chairs.
farsh yE jArU ka, byA yE wu-mInza!	Sweep it's rug, then wash it!
du sAlUn ghAluy bahar wu-Tak-awa!	Beat the living-room rug outside!
byA yE bErta rA-wRa aw wE-ghwaR-awa!	Then bring it back and spread it out.
zInE ham jArU ka, aw xAwrE yE pu satul kE wAchawa!	Also sweep the stairs and put its dirt in a pail.
byA rA-sha aw chAy zAn ta dam ka!	Then come and make yourself some tea!

NOTES:

1. The word ***farsh*** is a general term that refers to any type of floor covering, while the word ***Taghar*** refers to a rug while ***ghAluy*** generally refers to a quality wool carpet (see note 13-A., note 3.).

* **Note to the Teacher and Students:** Make a similar list of projects for someone at home to do.

21-H *tamrInUna:* Exercises for Lesson Twenty-One

1. Translate the following English sentences into Pashto.

1. The dog barked all night.
2. Why did you laugh at me?
3. The children swung in the park.
4. She cried last night.

2. Change the following present tense compound transitive sentences to the simple past. For example: **zu pu daftar kE kAr kawum.** "I am working in an office." becomes: **mA pu daftar kE kAr wu-kuR.** "I worked in an office.".

1.	**haghOy pu kulI kE jang kawI.**	**(kawul)**
2.	**ghwakha prE kawI?**	**(kawul)**
3.	**sag-kAl haghOy wAdu kawI.**	**(kawul)**
4.	**walE hagha kuRkuy band-awI.**	**(band-awul)**
5.	**tarkAN zmA mEz tsu waxt jOR-awI.**	**(jOr-awul)**
6.	**tu du gharmE DODuy dupAra tsu pax-awE?**	**(pax-awul)**
7.	**nUrIa pardE UtU kawI.**	**(kawul)**
8.	**zmA nIku nun mAhIyAn nIsI.**	**(nIwul)**
9.	**tAsO kha rabAb wahuy.**	**(wahul)**
10.	**hagha DErE khE sandurE wAyI.**	**(wayul)**

21-I *matalUna:* Pashto Proverbs

To be memorized!

pu pOkhtuna pOkhtuna saREy kAbul ta rasEdEy shI.

By continued inquiry a man can reach Kabul.

Application: It is important to continue to ask questions in your new environment if you are to understand the culture and customs of the Pushtuns.

du zRu zRu ta lAr wI. There is a way between loving hearts.

Application: Two people may not completely understand each other's words or actions but they will understand and respond to love.

21-J *lOghatUna:* Vocabulary for Lesson Twenty-One

Try to use several of the following words in sentences!

Aynda	(f,m),	[n]	coming, future
bahar		[adv, prep]	out, outside
dAng-ul	(f, m)	[v.t]	to jump, to run
mAshUmAn pu bAgh kE **dAng-I**.			The children are jumping in the park.
disturxAn /-Una	(m),	[n]	table cloth
farsh /-Una	(m),	[n]	a floor covering such as a rug or a carpet
ghap-ul	(f, m),	[v.t]	to bark
spI TOla shpa **ghap-I**.			The dogs are barking all night.
gharIb /-An	(m),	[n, adj]	1. poor, needy 2. strange
his	(m),	[n]	feeling, sense
his kawul	(m),	[comp. v.t]	to feel, to sense
zu yaxnI **his kawum**.			I feel cold.
islAmabAd	(m.s)	[n]	Islamabad (capital of Pakistan)
• **lAmb-ul**	(f, m),	[v.t]	to bathe
zu hara wraz **lAmb-um**.			I bathe every day.
munDE wahul	(f),	[comp. v.t]	to run
zu hara wraz **munDE wahum.**			I run every day.
paxlanz-Ey /-I	(m),	[n]	kitchen
prOgrAm /-Una	(m),	[n]	program, plan
qEmat	(m),	[n, adj]	1. price, cost, value 2. expensive
qEmat-a /-E	(f)		
rAtlUnk-Ey /-I	(m),	[n, adj]	coming, future, forthcoming
sabab	(f,m),	[n]	cause, reason, means
(pu dE sabab)			
sandur-a /-E	(f),	[n]	song, carol
sandurE wayul	(f),	[comp. v.t]	to sing
sAzinda **sandura wAyI.**			The musician is singing a song.
satul /-Una	(m),	[n]	bucket, pail
sAfI	(m),	[n]	dust cloth
sAfI kawul	(m),	[comp. v.t]	to dust, to clean, to tidy up
zu mEz **sAfI kawum.**			I am dusting the table.
sAlUn /-Una	(m),	[n]	living room, parlor, lounge
stuRyA	(f)	[n]	weariness, fatigue, tiredness

Tak-awul		(m, f),	[comp. v.t]	1. to knock 2. to beat, to pound
zu ghAluy **Tak-awum**.				I am beating the rug.
xalak		(m),	[n]	people
xand-ul		(f, m),	[v.t]	to laugh
zu pu tA bAndE **xand-um**.				I am laughing at you.
xAtur		(m),	[n]	sake, reason
(pu dE xAtur)				
xAwr-a	/-E	(f),	[n]	1. soil, earth, dust, dirt 2. country, land
xEm-a	/-E	(f),	[n]	tent
zaṘ-awul		(f, m),	[comp. v.t]	to wear out, to make old
zu xpulE tsapluy **zaR-aw-um**.				I am wearing out my sandals.
zAng-ul		(f, m),	[v.t]	to swing
mAshUm pu bAgh kE **zAng-I**.				The child is swinging in the park.
zR-u	/-Una	(m),	[n]	heart
zuka			[conj]	because
zhaR-ul		(f, m),	[v.i]	to cry
zu Os **nu-zhaR-um**.				I am not crying now.

LESSON TWENTY - TWO

dwa-wIshtum lwast

22-A Dialog Twenty-Two: Talking about Your Host Country

1. B.	stA zmUng watan xwakh dEy?	Do you like our country?
A.	**hO, zmA stAsO khkwulEy watan DEr xwakh dEy!**	Yes, I like your country very much!
2. B.	tsu shEy du DEr xwakh shwul?	What have you really liked about it?
A.	**stAsO du watan tabiyl manzarE aw xalak mE DEr xwakh shwul.**	I have enjoyed the natural scenery of your country and the people.
3 B.	lu xalkO sara wu-ghagEdE?	Did you converse with the people?
A.	**hO, lu DErO xalkO sara mE xaburE wu-kRE.**	Yes, I have spoken with many people.
4. B.	tsunga, xalak mrusta dar-sara kawI?	Tell me, do the people help you?
A.	**hO, stAsO xalak mElmapAlUnkI dI.**	Yes, your people are hospitable.
5. B.	Os pu pukhtanO kE dOstAn larE?	Do you have Pushtun friends now?
A.	**hO, DEr kha dOstAn larum chE tul zmUng kOr ta rA-zI.**	Yes, I have very good friends who are always coming to my house (to visit me).
6. B.	mOsum aw DODuy dE xwakha shwa?	Have you enjoyed the weather and the food?
A.	**hO, du dE zAy shIn AsmAn DEr pu zRu pOrE dEy. hamdAranga DODuy ham DEra xwandawura da.**	Yes, the clear blue skies are very beautiful, and in the same way the food is also very delicious.

* **Note to the Teacher:** Have each of the students describe what they like and <u>dislike</u> about their host country.

NOTES:

1. The word ***xalak*** (people) drops the second vowel / ***a*** / when the plural suffix / ***O*** / is added in the oblique case ***xalkO***.

2. The word ***mElmapAlUnkI*** (hospitable) contains the suffix / ***-UnkI*** / which means "one who does", so the word laterally means "one who practices hospitality".

3. The word ***hamdAranga*** "in the same way" is actually made up of three words ***ham dA ranga*** which literally means "also this manner"

22-B Vocabulary for Dialog Twenty-Two

hamdAranga		[adv]	in the same manner, thus, so, such
manzara	(f),	[n]	scene, scenery, sight, view, landscape
mElmapAlUnkI	(f, m),	[adj]	hospitable
pu zRu pOrE		[adj prep]	heart-filling, interesting, fascinating
rang	(m),	[n]	manner, way, kind
tabiyI	(f, m)	[adj]	natural

22-C The Past Progressive Forms of Verbs

1. Compound Intransitive Verbs

zmUng lUr lu xOb -a pAtsEda kala chE Or shurO shO.	Our daughter was waking up when the fire started.
zmA khuza wIda kEda kala chE tIlifUn zang wu-wAhu.	My wife was going to sleep when the telephone rang.

haghu muR kEdu kala chE xOdAy shafA war-kRa.	He was dying when God healed him. him.
bArAn shurO kEdu kala chE daftar ta wu-rasEdum.	It was starting to rain when I arrived at the office.
parUn mE pukhE xUg-EdE.	Yesterday my feet were hurting.
zu hara wraz nA-rOgh-Edum.	I was getting sick every day.

NOTES:

1. The verb ***kEdul*** "to become, to get" retains the verb stem / ***kEd-*** / in the past progressive. This stem is combined with verbal suffixes to reveal gender, person and number. Contrast the simple past with the past progressive as shown below:

hagha saREy muR shO.	That man died.
hagha saREy muR kEdu.	That man was dying.
mAshUmAn wIdu shwul?	Did the children go to sleep?
mAshUmAn wIdu kEdul?	Were the children going to sleep?

2. The verb ***kEdul*** / ***-Edul*** is also often used to form passive constructions in combination with adjectives. Note the following examples:

stA mOTur du shambE pu wraz jOR-Edu.	Your car was being repaired on Saturday.
parUn zmA kOTE rang-EdulE.	Yesterday my rooms were being painted.
DODuy pax-EdE kala chE du war zang wu-wahul shO.	The food was being cooked when the door bell rang.

2. Intransitive Verbs

tAsO tsu waxt gurzEduy?	When were you walking?
pu atO bajO pu sahAr kE gurzEdum.	I was walking at eight o'clock in the morning.
tu chErta tlE?	Where were you going?
zu bAzAr ta tlum.	I was going to the market.
hagha lu daftar na rA-tla?	Was she coming from the office?
na, lu bAzAr na rA-tla.	No, she was coming from the market.
kala chE khuzE du hOTal na watulE, tsu pEkh shwul?	What happened when the ladies were coming out of the restaurant?
kala chE watulE wAwra shurO shwa.	When they were coming out it started to snow.
kala chE lu As na prE-wAtu, tAsO hagha wu-lIdu?	When he was falling from the horse did you see him?
hO, wu-mE-lIdu.	Yes, I saw him.
kala chE pu kAbul kE OsEdum tA zu pEzhandum?	When I was living in Kabul, did you know me?
hO, mA tu pEzhandE.	Yes, I knew you.
tu tsamlAstulE chE zu rA-ghlum.	Were you laying down when I came?
na, lu xOb -a pAtsEdum.	No, I was waking up from sleep.
lu pUlIsAnO sara ghagEdE?	Were you talking with the police?
hO, lu haghOy sara ghagEdum kala chE ghal wu-tukhtEdU.	Yes, I was talking to them when the thief escaped.

NOTES:

1. The **simple past tense intransitive** verb forms differ from verb forms in the **past progressive**, also referred to as the **past continuous**, in that they do **not** take the */wu-/* prefix. The action that occurs is said to be **imperfective** or incomplete (cf. 19-C note 1.). (This, however, is not **always** true since there are a number of verbs in the simple past tense that do not take the */wu-/* prefix (see 19-D note 2)).

2. Past tense progressive verbs are often used in complex sentences in adverbial clauses. For example, ***kala chE** pu kAbul kE OsEdum, mA tu pEzhandE.* "When I was living in Kabul, I knew you."

3. The imperfective aspect may also indicate a repetition of action such as: *zu hara wraz bAzAr ta tlum.*" "Every day I would go to the market." (see 23-D and notes).

4. The word *prE* (on it, about it) may be used as a preposition, as it is in the examples below:

zu prE nu-pOhEgum.	I don't know anything about it.
zu prE nu-ghagEgum.	I don't want to talk about it.
bAm wu-chAwdEdu kala chE ahmad prE walAR wO.	A mine exploded when Ahmad was standing on it.
bAm wu-chAwdEdu kala chE hagha prE rawAn wO.	A mine exploded when he was passing on top of it.

The word *prE* is also used as a verbal prefix with such verbs as *mInzul* "to wash" -> ***prE-mInzul*** "to wash"; *kawul* "to do" -> *prE kawul* "to cut"; *watul* "to come out" -> ***prE-watul*** "to fall"; and *khOdul* "to show" -> *prE khOdul* "to leave, to forsake, to abandon, to quit".

5. In spoken Pashto the suffix */-ul/* is dropped from the verb stem.

6. While most verb stems do not differ in the past tense, there are a few irregular verbs, notably *rA-tlul* "to come" and *tlul* "to go" that do change. Compare the paradigm below with the one in (19-D 2. note 1.).

PERSON	SINGULAR	PLURAL
1st	**rA-tlum** (I was coming)	**rA-tlU** (we were coming)
2nd	**rA-tlE** (you were coming)	**rA-tluy** (you were coming)
3rd m.	**rA-tlEy** (he was coming)	**rA-tlul** (they were coming)
3rd f.	**rA-tla** (she was coming)	**rA-tlE** (they were coming)

3. Transitive Verbs

kala chE tA kitAb lwast tsu wu-shwul?	What happened when you were reading the book?
kala chE mA kitAb lwast wrOr mE rA-ghEy.	When I was reading the book my brother came.
tu kala prE-watE?	When did you fall?
kala chE pkhE mE prE-mInzulE, prE-watum.	When I was washing my feet, I fell.
lAs dE kala xUg shO?	When did you hurt your hand?
kala chE mE kAlI ghwaRawul lu bAm na rA-wulwEdum.	When I was spreading out the clothes, I fell from the roof.
hagha kala zaxmI shO?	When was he wounded?
kala chE yE zmA zmuka karula mA prE du TOpak Daz wu-kuR.	When he was sowing my field I shot him with the gun.
kala haghu tu wu-wahulE?	When did he hit you?
mOTur mE chalAwu kala chE yE zu wu-wuhulum.	I was driving the car when he hit me.
hagha tsu waxt xabura shwa?	When did she become informed?
kala chE yE chAy sku.	When she was drinking tea.
hafIz hara wraz tu lIdE?	Was Hafiz seeing you every day?
hO, zu yE hara wraz lIdum.	Yes, he was seeing me every day.

NOTES:

1. The past progressive **transitive** verbs forms, like intransitive forms, usually do not differ from their simple past forms except they omit the perfective prefix / **wu-** /.

- **Note to the Students and Teacher:** Using the above examples continue to make up sentences using other verbs to form past progressive sentences.

4. Compound Transitive Verbs

xOr dE tsu kAr kAwu?	What was your sister doing?
xOr mE DODuy pax -awulE.	My sister was baking bread.
hagha saRO tsu rang-awul?	What were those men dyeing?
haghOy zmA jAmE rang-awula.	They were dyeing my clothes.
walE hagha saRI mA ta kanzA kawulE?	Why was that man cursing me?
zuka chE tA du haghu sAt xarAb-Awu.	Because you were ruining his clock.
kala chE rA-ghlum wIdu wE?	When I came were you sleeping?
na, mA yaw taswIr rasm-Awu.	No, I was painting a picture.
stA pu pukha tsu wu-shO?	What happened to your foot?
kala chE mE jang kAwu, zmA pukha wu-swazEda.	When I was fighting I burned my foot.
kala chE ghal ghlA kawula, tsawkIdAr chErta wO?	When the thief was robbing, where was the watchman?
haghu pu bAzAr kE DODuy xwaRula.	He was in the market place eating food.
tAsO muxkE lu dE na pu pukhtO xaburE kawulE?	Were you speaking in Pashto before this?
hO, yaw kAl muxkE mUng pu pukhtO xaburE kawulE.	Yes, we were speaking in Pashto a year ago.

NOTES:

1. Like other verbs in the past progressive the verb *kawul* "to do" does not take the perfective prefix / ***wu***- /. Although the past progressive verb forms are still inflected for number and gender the verb stem differs from that of the simple past verb stem (see 21-C, note 4.). Note how the third person forms the verb are conjugated in the chart below:

3rd m. s	**kAwu**	**kawul**	3rd m. p
3rd f. s	**kawula**	**kawulE**	3rd f. p

Also contrast the the simple past verb forms with the past progressive ones in the box below:

mA pu daftar kE kAr wu-kuR.	I worked in an office.
mA pu daftar kE kAr kAwu.	I was working in an office.
mAshUmAnO yawa lOba wu-kRa.	The children played a game.
mAshUmAnO yawa lOba kawula.	The children were playing a game.
tA pu pukhtO xaburE wu-kRE?	Did you speak in Pashto?
tA pu pukhtO xaburE kawulE?	Were you speaking in Pashto?

2. When the verb *(k)awul* is combined with adjectives in the past progressive the initial / *k-* / is dropped just as it is in the present tense (cf. 11-E and notes). Unlike the simple past, the adjective in past progressive compound verbs does not show gender, instead there is agreement with the object and the verbal endings. Contrast the simple past verb forms with the progressive ones as shown in the box below:

mA	**mEz**	**jOR kuR.**	I built a desk.
mA	**mEz**	**jOR -Awu.**	I was building a desk.
tAsO	**largI**	**mAt kRul?**	Did you chop the wood?
tAsO	**largI**	**mAt -awul?**	Were you chopping the wood?
haghE	**kOTa**	**pAka kRa.**	She cleaned the room.
haghE	**kOTa**	**pAk -awula.**	She was cleaning the room.
haghu	**kuRkuy**	**xlAsE kRE.**	He closed the windows.
haghu	**kuRkuy**	**xlAs -awulE.**	He was closing the windows.

3. The verbs ***nIwul*** "to take", ***wayul*** "to say" and ***wahul*** "to hit" are also used as compound verbs in the past progressive. Here again, the preceding noun is in concord with the verb. Note the following examples:

tA rAdiyO ta ghwag nIwO?	Were you listening to the radio?
tA parUn shpa sabaq wAyu?	Were you studying last night?
tA parUn lAmbO wahula?	Were you swimming yesterday?
tA pu shpE kE chIghE wahulE?	Were you screaming in the night?

22-D Prepositions that Show Location

1. *muxAmux* - opposite

zmA kOr ta muxAmux rOghtUn dEy.	My house is opposite the hospital.
sinamA du bAnk kUtsE ta muxAmux da.	The cinema is opposite of the street of the bank.

2. *pu xwA kE* - next to

zu ba du Or pu xwA kE kEnum, zuka chE yaxnI mE kIgI.	I will sit beside the fire, because I am getting cold.
du pAspOrT daftar du afghAn rastUrAn pu xwA kE dEy.	The Passport Office is beside the Afghan restaurant.

3. *pu mux kE* - in front of

parUn mE wu-lId chE du maghAzE pu mux kE walAR wO.	Yesterday I saw him when he was standing in front of the grocery store.
zmUng du kOr pu mux kE lakhtEy dEy	In front of our house is a small stream.

4. *turshA* - in back of, behind

du jamrUd sarak zmUng du kOr tUrshA tEr-IgI.	Jamrud road passes in back of our house.
nun hagha zmA tUrshA nAst wO.	Today he sat behind me.

NOTES:

1. The word ***muxAmux*** (opposite) literally means "face ***mux*** to face ***mux***".
2. The adverb ***turshA*** is made up from the preposition ***tur*** (to) and the noun ***shA*** (back).

* **Note to the Teacher:** Practice the above sentences by having each of the students describe what is in front of them, beside them, and behind them. Have them also do the same for buildings near their home and office. **Also review Comprehension Drill 11-I.**

22-E Comprehension Drill 15: Project Instructions: Laundry

spIn aw ranga kAll sara bEl ka!	Separate the white and colored clothes
spIn kAll pu tawdO UbO kE aw ranga pu yaxO UbO kE wAchawa!	Put the white clothes in hot water and the colored in cold water!
byA yE du kAlO prE-mInzulO pu mAshIn kE wu-mInza!	Then wash the clothes with the washing machine!
xO dA narI kAll pu lAsUnO wu-mInza!	But wash these delicate clothes by hand!
wrUsta byA hagha bahar pu tanAb wu-ghwaRawa!	Later spread them on the line!
kala chE wuch shwul byA yE TOl ka, aw UtU yE ka!	When they become dry, fold and iron them!

NOTES:

1. The phrase ***du kAlO prE-mInzulO pu mAshIn kE*** refers to a washing machine.

* **Note to the Teacher:** For homework have the students make up their own list of commands for a similar project.

22-F *tamrInUna:* Exercises for Lesson Twenty-Two

1. Use the prepositions **muxAmux** (facing, opposite); **pu mux kE** (in front); ***pu xwA kE*** (beside), and **tursbA** (behind) in the following sentences.

1. **stA bAysukul __________ zmA kOr ta mu-prEgda!**
2. **yawa khkwulE njuluy zmA __________ nAsta .da.**
3. **du haghu dUkAn zmA du kOr __________ prOt dEy.**
4. **zmUng du kOr __________ yaw kOchnEy lakhtEy dEy.**

2. In the following sentences, change the following simple past tense verbs to the progressive past. For example: **mA xpul zOy ta maNa war-<u>kRa.</u>** "I <u>gave</u> my son an apple." becomes **mA xpul zOy ta maNa war-<u>kawala</u>.** "I was <u>giving</u> my son an apple.".

1. **ham-kAr dE tAsO ta tsu dar-<u>kRul</u>?**
2. **mA haghu ta yaw xat wu-<u>lEgu</u>.**
3. **mOr mE rA-ta xwandawur DODuy paxa-<u>kRa</u>.**
4. **plAr mE dar-sara ham <u>lAR</u>?**
5. **wrOr mE pu bAgh kE kAr wu-<u>kuR</u> aw DEr stuREy <u>shO</u>.**
6. **nawkarE nun jAmE mE UtU shwE.**
7. **mA du rAdiyO ta ghwag wu-<u>nIwu</u>.**
8. **mA kitAb xIAs <u>kuR</u> kala chE tu <u>rA-ghlE</u>.**
9. **stA du qisa mE <u>wAwrEdu</u> aw DEra mE xwakha <u>shwa</u>.**
10. **mAshUmAnO lu bAgh na maNE puTE <u>kRE</u>.**

11. **mA duh ta kanzA <u>wu-kRa</u> xO zmA xabura yE wu-nu-<u>awrEda</u>.**

12. **saxt bArAn <u>wu-shO</u> aw TOlE mEwE xarAbE <u>shwE</u>.**

13. **DEr xapa <u>shum</u> chE tu lu mA sara DODuy <u>wu-nu-xwaRa</u>.**

14. **du pukhtanO du dOd kitAb mE wu-<u>lwast</u> aw DEr mE xwakh <u>shO</u>.**

15. **kala chE du kOr xAwund wIdu <u>shO</u> ghal ghlA wu-<u>kRa</u>.**

22-G *matalUna*: Pashto Proverbs

To be memorized!

har-chA ta xpul watan kashmIr dEy. To everyone his own country is Kashmir.

Application: Kashmir is a place located in northern Pakistan that is famous for its coolness and beauty. People often go there during the summer to escape the sweltering heat of the plains. Likewise, one's own country, its food and customs are preferred and loved, when one is living in exile or traveling abroad.

22-H On the Lighter Side

yaw saREy hara wraz bAzAr ta zI aw shpag DODuy axlI. du duh yaw malgurEy lu duh tsuxa pOkhtuna wu-kRa: "tu hara wraz shpag DODuy axlI, dA tsu kawE?"

hagha wu-wayul chE: "zu yawa DODuy kEgdum (put down), **yawa ghOrzawum** (throw out), **dwO DODuy bErta war-kRum** (take back), **aw dwa ham qarz war-kawum** (loan out)."

du duh malgurEy wu-wayul: "zu stA pu xaburO pO nu-shOm, tu yE byA wu-wAya chE pO-shum."

duh wu-wayul: "yawa DODuy chE kEgdum, hagha xwrum. hagha DODuy chE ghOrzawum, hagha xwAxE ta war-kawum. dwa DODuy chE bErta war-kawum, hagha mOr aw plAr ta war-kawum, aw dwa DODuy xpulO zAmunO ta qarz war-kawum."

22-I *lOghatUna* Vocabulary for Lesson Twenty-Two

Try to use several of the following words in sentences!

bAnk	/-Una	(m),	[n]	bank
bEl		(m),	[adj]	1. separate, different 2. various
bEl-a	/-E	(f)		
bEl-awul		(m),	[comp. v.t]	to separate
zu kAll **bEl-awum.**				I am separating my clothes.
chal-awul		(f, m),	[v.t]	to drive, to operate
zu xpul mOTur **chal-awum.**				I am driving my own car.
chaw-ul		(f, m),	[v.t]	1. to explode 2. to crack
zu bAm **chaw-um.**				I am exploding the bomb.
dam-awul		(f, m),	[comp. v.t]	to brew, to steam
zu Os chAy **dam-awum.**				I am brewing tea now.
Daz	/-Una	(m),	[n]	the sound of gun fire, shot
Daz kawul		(m.s),	[comp. v.t]	to fire a gun
zu TOpak **Daz kawum.**				I am firing the gun.
har-chA		(f, m),	[pro]	everyone
ghOrz-awul		(f, m),	[v.t]	to throw, to cast, to discard, to omit
zu kAghazUna **ghOrz-awum**				I am throwing out the papers.
kanzA kawul		(f.s)	[comp. v.t]	to curse, to call names
zu haghu ta **kanzA nu-kawum.**				I am not cursing him.
kUts-a	/-E	(f),	[n]	alley, street
lakht-Ey	/-I	(m),	[n]	ditch, small stream
maghAz-a	/-E	(f),	[n]	1. store 2. magazine
mAshIn	/-Una	(m),	[n]	machine
muxAmux		(m),	[adj-prep]	1. opposite, facing 2. direct
pAspOrT	/-Una	(m),	[n]	passport
pEkh-Edul		(m),	[comp. v.i]	to happen, to occur, to take place
prE			[prep]	on it, about it
prE-khOdul		(f, m)	[v.i]	to leave, to forsake, to quit
zu dA kAr **prE-Egdum.**				I am leaving the work.
prE-mInzul		(f, m),	[v.i]	to wash
zu xpul lAsUna **prE-mInzum.**				I am washing my hands.
prE-watul		(f, m),	[v.i]	1. to fall 2. to lie down
zu lu As na **prE-wazum.**				I am falling off the horse.
pu mux kE			[prep]	in front of
pu xwA			[prep]	beside

qahw-a	/-E	(f),	[n]	coffee
qarz	/-Una	(m),	[n]	debt. loan
qarz war-kawul		(m),	[comp. v.t]	to loan out
zu dA pEysE tAsO ta **qarz dar-kawum.**				I am loaning this money to you.
rang-awul		(f, m),	[comp. v.t]	to paint
zu xpul Otaq **rang-awum.**				I am painting my room.
rasm-awul		(f, m),	[comp. v.t]	to paint, to draw
zu yaw taswIr **rasm-awum.**				I am drawing a picture.
rastUrAn	/-Una	(m),	[n]	restaurant
rawAn		(m),	[adj]	going, flowing
rawAn-a	/-E			
rawAn-Edul		(f, m),	[comp. v.i]	to start, to go, to flow
zu bAzAr ta **rawAn-Egum.**				I going to the market.
sAt-ul		(f, m),	[v.t]	to protect, to guard, to keep
zu ba stA kOr **sAt-um.**				I will guard your house.
shA		(f),	[n]	back, backward
tanAb	/-Una	(m),	[n]	line, string
tEr-Edul		(f, m),	[comp. v.i]	to pass, to overtake 2. to forgive
du dOy du kOr na **tEr-Egum.**				I am passing their house.
turshA			[prep]	in back of, behind
tuxt-Edul		(f, m),	[v.i]	to run away, to flee
zu lu pUlIs na **tuxt-um.**				I am fleeing from the police.
TOpak	/-Una	(m),	[n]	gun, rifle
walAR	/-u	(m),	[adj]	standing, upright, erect
walAR-a	/-E	(f)		
watan	/-Una	(m),	[n]	country, homeland, fatherland
yaxnI		(f),	[n]	1. cold 2. coldness, chilliness
zang	/-Una	(m),	[n]	bell
zang wahul		(m),	[comp. v.t]	to ring a bell
zu du war **zang wahum.**				I am ringing the door bell.
zmuka (mzuka)		(f.s),	[n]	earth, ground, land, globe

LESSON TWENTY - THREE

drE-wIshtum lwast

23-A Dialog Twenty-Three: *xAsE wrazE* - Special Days

1.	A. **du haftE kUma wraz rOxsatI da?**	Which day of the week is a (weekly) holiday?
	B. du jUmmE pu wraz rOxsatI da aw pu dE wraz TOl xalak rOxsat wI.	Friday is the weekly holiday, and on this day all the people are off work.
2.	A. **pu dE wraz xalak tsu kawI?**	What do the people do on this day?
	B. aksara xalak pu xpul kOr kE pAtE kIgI, xO zInI du tafrI dupAra xAsO zAyO ta zI.	Most of the people stay in their own homes, but some go to special places for a break.
3.	A. **pu dE wraz xalak ham du xOdAy EbAdat kawI?**	Do the people also worship God on this day?
	B. hO, aksara saRI jUmAt ta zI aw halta lmUnz kawI.	Yes, most men go to the mosque and there they perform their prayers.
4.	A. **pu kAl kE nOrE kUmE rOxsatI laruy?**	What other holidays do you have in the year?
	B. pu kAl du kOchnI aw lOy axtur dupAra rOxsatI larU chE xAs ahmiyat larI.	During the year we have a small and a large festival which is of special importance.
5.	A. **stAsO milI wrazE kUmE dI?**	Which are your national holidays?
	B. du xpulwAkI du wrazO rOxsat aw du nawrOz mEla zmUng lu milI wrazO tsuxa shmirul kIgI.	The Independence Day and the traditional New Year's Day picnic can be counted as a part of our national holidays.
6.	A. **pu kUma myAsht kE nawrOz lmAnzula kIgI?**	Which month is New Year's Day celebrated?
	B. du hamal pu myAsht kE lmAnzula kIgI.	It is celebrated during the month of March.

NOTES:

1. The difference between ***lmUnz*** and ***dOA*** , both meaning prayer, is that the former refers to the more formal Arabic prayers that are to be said at appointed prayer times while the latter refers to more informal prayer, such as for health, family or country.

2. The New Year holiday ***nawrOz*** "New Year's Day" is not a present day religious holiday, but traditions surrounding the occasion can be linked to Zorastrian practices. The Afghan New Year officially begins with the first day of spring, that is, the 21st of March.

3. The months of the year are listed in (23-D) and used the context of in sentences in (23-E).

23-B Vocabulary for Dialog Twenty-Three

ahmiyat	(m),	[n]	importance, significance
EbAdat	(m),	[n]	worship
EbAdat kawul	(m),	[comp. v.t]	to worship
zu du xOdAy **EbAdat kawum.**			I worship God.
hamal	(m.s),	[n]	1st Afghan month (March 21)
lmAnz-ul	(f, m),	[v.t]	1. to celebrate 2. to respect, to honor
zu du axtur **lmAnz-um.**			I am celebrating a religious festival.
lmUnz	(m),	[n]	ritual prayers
lmUnz kawul	(m),	[comp. v.t]	to pray (ritual prayers)
zu hara wraz **lmUnz kawum.**			I pray every day.
mEl-a /-E	(f),	[n]	picnic
milI	(f, m),	[adj]	national
nawrOz	(m.s),	[n]	New Year's Day (March 21)
shmir-ul	(f, m),	[v.t]	to count, to reckon, to compute
zu xpul pEysE **shmir-um.**			I am counting my money.
tafrI	(f),	[n]	recess, recreation, rest, fun
xAs	(m),	[adj]	special
xAs-a /-E			
xpulwAkI	(f),	[n]	independence, autonomy
zInI	(f, m)	[adj]	some

23-C The Habitual Past (used to)

1. The Forms of the Verb *kEdul* "to become"

DODuy ba tsu waxt pax-Eda?	When did the bread used to be cooked?
pu shpag bajO ba pax-Eda.	It used to be cooked at six o'clock.
tu ba tsu waxt nA-rOgh-EdE?	When did you used to become sick.
zu ba du shpa nA-rOgh-Edum.	I used to become sick at night.
bArAn ba tsu waxt shurO kEdu?	When did it used to start to rain?
har sahAr ba shurO kEdu.	It used to rain every morning.
stAsO jAmE ba pu kUmO wraz kE mInzul kEdE?	When did your clothes used to be washed?
hara shamba ba mInzul kEdE.	They used to be washed every Saturday.
pukha dE ba xUg kEda?	Did your foot used to hurt?
hO, pukha mE ba xUg kEda? xO Os kha da.	Yes, it used to hurt, but now it is fine.

NOTES:

1. Besides it use in future tense constructions (see 15-D) the particle ***ba*** is also used to indicate a habitual or customary action in the past tense and is commonly used with verbs in the imperfective aspect. When the particle ***ba*** is used in the past tense it usually occupies the "second position" in the sentence(see 15-E note 4.).

2. Besides its use with verbs in past progressive (see 22-C), the imperfective aspect is normally used with with verbs in the habitual past tense. For more examples of the imperfective aspect of the verb ***kEdul*** see (22-C 1.).

2. Intransitive Verbs

sarwEs	ba	dulta	darEdu?		Did the bus used to stop here?
hO, tEr kAl	ba	dulta	darEdu.		Yes, last year it used to stop here.
tAsO	ba	pu kAbul kE	OsEduy?		Did you used to live in Kabul?
hO, halta	ba		OsEdU.		Yes, we used to live there.
hagha	ba	tsu waxt kAr ta	rA-tlEy?		When did he used to come to work?
hagha	ba	waxtI kAr ta	rA-tlEy.		He used to come to work early.
tu	ba	tul chErta	tlE?		Where did you always used to go?
zu	ba	tul kitAbtUn ta	tlum.		I used to go to the library.

NOTES:

1. For more examples of the imperfective aspect of intransitive verbs see (22-C 2.).

3. Transitive Verbs

tA	ba	jAmE	ganDulE?		Did you used to clothes?
hO,	wu-ba	mE	ganDulE.		Yes, I used to sew them.
haghu	ba	chErta DODuy	xwaRE?		Where did he used to eat food.
hara wraz	ba	yE dulta	xwaRE.		He used to eat here every day.
tAsO	ba	tEr kAl mAshUmAn	sAtul?		Did you used to watch children last year?
na,	nu-ba-mE		sAtul.		No, we didn't used to watch them.

tA <u>ba</u> hara shpa sharAb skul?	Did you <u>used to</u> drink alcohol every night?
hO, skul <u>ba</u> mE, xO Os yE nu-skum.	Yes, I <u>used to</u> drink it, but now I don't.
har sahAr <u>ba</u> dE wrazpANa lwastula?	Did you <u>used to</u> read the newspaper every morning?
hO, lwastula <u>ba</u> mE.	Yes, I <u>used to</u> read it.
haghu <u>ba</u> tu wahulE?	Did he <u>used to</u> beat you?
hO, hara wraz <u>ba</u> yE wahulum.	Yes, he <u>used to</u> beat me every day.
haghE <u>ba</u> tAsO pEzhanduy?	Did she <u>used to</u> know you?
na, nu- <u>ba</u> yE pEzhandU	No, she didn't <u>used to</u> know us.

<u>NOTES:</u>

1. For more examples of the imperfective aspect of transitive verbs see (22-C 3,).

4. <u>Compound Transitive Verbs (Noun - Verb Combinations)</u>

pu almAn kE <u>ba</u> dE kAr kAwu?	Did you <u>used to</u> work in Germany?
hO, halta <u>ba</u> mE kAr kAwu.	Yes, I <u>used to</u> work there for seven years.
tAsO <u>ba</u> war-sara mrusta kawulE?	Did you <u>used to</u> help them?
na, hEts mrusta <u>ba</u> mO nu-kawulE.	No, we never <u>used to</u> help them.
pu zhumI kE <u>ba</u> dE har sahAr munDE wahulE?	Did you <u>used to</u> run every morning in the winter?
hO, munDE <u>ba</u> mE wahulE.	Yes, I <u>used to</u> run.
haghOy hara shpa lu mUng sara chakar wAhu.	They <u>used to</u> go for a walk with us every evening.

haghE ba mA sara xaburE kawulE.	She used to talk with me.
tEr kAl ba mE lu dOy sara DErE TOkE kawulE.	I use to joke with them a lot last year.

NOTES:

1. For more examples of the imperfective aspect of compound transitive verbs see (22-C 4.).

5. Denominative Verbs (Adjective - Verb Combinations)

kala chE zwAn wE, mOTurUna ba dE jOR-awul?	When you were young did you used to fix cars?
hO, jOR-awul ba mE	Yes, I used to fix them.
stA nawkar ba pEysE puT-awulE?	Did your servant used to steal money?
na, har kala sAdiq wO.	No, he was always honest.
haghE ba tul dUmra khu DODuy tayAr-awula?	Did she always used to prepare so much good food?
hO, DODuy yE tul xwandawura wa.	Yes, her food was always tasty.
tA ba pu ORI kE tsu waxt xpul dUkAn xlAs aw band-awO?	In the summer when did you used to open and close your shop?
du sahAr pu shpag bajO ba mE xlAs aw du shpE pu las bajO band-awO.	I used to open it at six in the morning and close it at ten at night.

NOTES:

1. For more examples of denominative verbs in the imperfective aspect see (22-C 4.).

23-D The Months of the Year

Season	No.	Dari Month	Pashto Month		Symbol	Begins approx.		Days
	1.	**hamal**	**wurEy**	-	lamb	March	21	(31)
pusarlEy	2.	**sawr**	**ghwAEy**	-	ox	April	21	(31)
	3.	**jawzA**	**ghbargOlEy**	-	twins	May	22	(31)
	4.	**saratAn**	**chingAkh**	-	crab	June	22	(31)
OREy	5.	**asad**	**zmarEy**	-	lion	July	23	(31)
	6.	**sumbOla**	**wagEy**	-	ear of corn	August	23	(31)
	7.	**mIzAn**	**tula**	-	scale	September	23	(30)
munEy	8.	**aqrab**	**laRam**	-	scorpion	October	23	(30)
	9.	**qaws**	**lInda**	-	bow	November	22	(30)
	10.	**jadI**	**marghOmEy**	-	kid	December	22	(30)
zhumEy	11.	**dalwa**	**salwAgha**	-	bucket	January	21	(30)
	12.	**hUt**	**kab**	-	fish	February	20	(29)

NOTES:

1. As in the case of the days of the week (17-F), the majority of Pashto speakers follow the **Dari** system of naming months. The Pashto names for the months, however, are used in Pashto journals and newspapers and they therefore are worth listing for reference.

2. The above Dari and Pashto months are based on the **solar** "***shamsI***" calendar. You may recognize that the Dari and Pashto names for the months correspond to the twelve signs of the zodiac.

3. The beginning of the solar calendar is March 21, the first day of spring and is referred to as ***nawrOz*** (New Year's Day) in both Dari and Pashto.

4. The present date of the Afghan solar calendar is (1369), i. e., (1990). The date is calculated from the time when Mohammed was forced to flee from Mecca to Medina in 622 A.D..

5. In Afghanistan there is also an Arabic **lunar calendar** "***qamarI***" which is used for charting Islamic holidays and feasts. The month of Ramazan "***ramazAn***", i. e., the month of fasting, is the most well known lunar month. Each year the lunar calendar moves backward approximately ten days in relation to the solar calendar and as a result Islamic holidays change from year to year.

6. In Pakistan, the **Christian** "***IsawI***" calendar is used among Pushtuns as it is the official government calendar for the country. Most Afghans, however, are not familiar with the western calendar.

23-E The Use of Months of the Year in Sentences

kUmE myAshtE pu <u>pusarlI</u> kE rA-zI?	Which months come in the <u>spring</u>?
hamal, sawr aw jawzA.	Hamal, Sawr and Jawza.
nawrOz tsu waxt shurO kIgI?	When does "New Year's Day" begin?
du <u>hamal</u> pu lUmRuy wraz.	In the first day of <u>Hamal</u> (March 21).
pu kUma myAsht kE bArAn DEr wArIgI?	During which month does it rain a lot?
du <u>sawr</u> pu myAsht kE.	During the month of <u>Sawr</u> (April & May).
tAza tarkArI aw mEwE pu kUma myAsht kE rasIgI?	In which month do fresh vegetables and fruit arrive?
pu <u>jawzA</u> kE rasIgI.	They arrive in <u>Jawza</u> (May & June)
kUmE myAshtE pu <u>ORI</u> kE rA-zI?	Which months come in the <u>summer</u>?
saratAn, asad aw sumbOla.	Saratan, Asad and Sumbola.
pu kUmO myAshtO kE hawA DEra tawda wI?	In which months is the weather extremely hot?
pu <u>saratAn</u> aw <u>asad</u> kE.	In the months of <u>Saratan</u> and <u>Asad</u> (late June to late August).
pu kUma myAsht kE pu rOxsAt zuy?	Which month are you going on vacation?
pu <u>sumbOla</u> kE paghmAn ta zU.	We are going to Paghman in the month of <u>Sumbula</u> (late August).
kUmE myAshtE pu <u>munI</u> kE rA-zI?	Which months come in the <u>fall</u>?
mIzAn, aqrab aw qaws.	Mizan, Aqrab and Qaws.
stA pu nazar pu kUma myAsht kE hawA mOtadila wI?	In your opinion during which month is the weather mild?
pu <u>mIzAn</u> kE hawA mOtadila wI.	The weather is mild in <u>Mizan</u> (October).

stA du zOy sAlgira pu kUm tarIx da.	What is the date of your son's birthday?
zmA du zOy sAlgira du <u>aqrab</u> pu pu yaw-lasum da.	My son's birthday is the 11th of <u>Aqrab</u> (November 4th).
pu <u>qaws</u> kE hawA bErta saR-IgI.	In <u>Qaws</u> (late November) the weather becomes cold again.
kUmE myAshtE pu <u>zhumI</u> kE rA-zI.	Which months come in the <u>winter</u>?
jadI, dalwa aw hUt.	JadI, dalwa and Hut.
pu kAbul kE tsu waxt wAwra shurO kIgI?	When does it begin to snow in Kabul?
du <u>jadI</u> pu myAsht kE.	During the month of <u>JadI</u> (late December).
pu kUmO myAshtO kE hawA DEra yaxa wI?	During which months is the weather extremely cold?
pu <u>jadI</u> aw <u>dalwa</u> kE.	During <u>Jadi</u> and <u>Dalwa</u> (late December to late February)
khOwUnzI tsu waxt shurO kIgI?	When do the schools begin?
pu <u>hUt</u> kE	In <u>Hut</u> (at the end of March).

<u>NOTES:</u>

1. In Kabul the schools and colleges have a three month break in the middle of December and reopen towards the end of March.

2. A ***maktab***, an Arabic loan word, compares to a "Christian" school, where both the sacred and secular texts are taught, often in the setting of a mosque, while a ***khOwUnzEy*** is a state-run school.

- **Note to the Teacher:** Have the students identify their birthdays as well as other important days of the year, i. e., Christmas, Fourth of July, etc., using the Afghan calendar.

23-F The Use of Frequency Time Words

basIr tul DErE paysE gaTI.	Basir always earns a lot of money.
walE tul lu duh sara jang kawE?	Why are you always fighting with him?
hagha ba hamEsha zmA pu yAd wI.	We will always be thinking of him.
gwulAluy hamEsha xUshAla wI.	Gulaluy is always happy.
mUng aksara waxt dars wAyU.	We study most of the time.
malgurEy mE aksara waxt marIz wI.	My friend is sick most of the time.
DEr war-sara nu-gurzum.	I don't often associate with them (lit., walk with them).
azIza DEr waxt dulta DODuy xwrI?	Does Aziza eat here often?
zur zur duh sara gOrum.	I see him often.
zur zur khAr ta nu-zI.	They don't go to the city very often.
kala kala paṭlUn aw kamIs aghUndum.	I sometimes wear western clothes (lit., trousers and a shirt).
dA kula kula zmA pOkhtuna kawI.	She sometimes comes to see me (lit., inquiries of me.)
haghOy DEr lug pu kOr kE wI.	They are seldom at home.
DEr lug hagha dulta wInum.	I seldom see him here.
tu hEts waxt zmA kOr ta nu-rA-zE!	You never come to my house!
hEts waxt du shpE kAr nu-kawum.	I never work at night.

NOTES:

1. Like time words, adverbs of frequency normallv follow the main noun or pronoun.

2. The word *patlUn* refers to western trousers in contrast to the word *partUg* which refers to the traditional loose fitting Afghan trousers.

3. The phrase ***zur zur*** literally means " quickly, quickly ", but it is also used as an adverb to indicate that an activity is done often.

23-G *tamrInUna:* Exercises for Lesson Twenty-Three

1. Translate the following English sentences into Pashto.

1. I used to drink tea, but now I drink coffee.
2. Did you used to go to school on Thursdays?
3. Did you used to only know English?
4. She used to steal food for her children.
5. He used to be healthy, but now he is sick.
6. He used to know me well.
7. Did he used to walk to work?
8. I used to study at night.
9. I used to run in the winter.
10. We used to help them a lot.

23-H *matalUna:* Pashto Proverbs

To be memorized!

pu yaw gwul nu-pusarlEy klgl. Spring doesn't come when one flower appears.

Meaning: This slightly pessimistic proverb can be applied to many everyday life situations. For example, even though the Soviets have left Afghanistan the fighting continues.

23-I *lOghatUna:* Vocabulary for Lesson Twenty-Three

Try to use several of the following words in sentences!

aksara waxt		[adv phrase]	most of the time
aqrab	(m.s),	[n]	8th Afghan month (begins October 23)
(laRam)	(m.s),	[n]	scorpion
asad	(m.s),	[n]	5th Afghan month (begins July 23)
(zmarEy)	(m.s),	[n]	lion
dalwa	(f.s),	[n]	11th Afghan month (begins January 21)
(salwAgha)	(f.s),	[n]	bucket

gaT-ul	(f, m),	[v.t]	1. to earn 2. to win
zu DErE pEysE **nu-gaT-um.**			I am not earning much money.
hamal	(m.s),	[n]	1st Afghan month (begins March 21)
(wurEy)	(m.s),	[n]	lamb
hamEsha		[adv]	1. always, ever 2. eternal
hUt	(m.s),	[n]	12th Afghan month (begins February 20)
(kab)	(m.s)	[n]	fish
jadI	(f.s),	[n]	10th Afghan month (begins December 22)
(marghOmEy)	(m.s),	[n]	goat kid
jawzA	(f.s),	[n]	3rd Afghan month (begins May 22)
(ghbargOlEy)	(m.s),	[n]	twins
kala kala		[adv]	sometimes, now and then
kitAbtUn /-Una	(m),	[n]	library
khOwUnz-Ey /-I	(m),	[n]	school
marIz	(m),	[adj, n]	sick, ill
marIz-a /-E	(f)		
mIzAn	(m.s),	[n]	7th Afghan month (begins September 23)
(tula)	(f.s)	[n]	scales
patlUn /-Una	(m),	[n]	trousers, pants
puT-awul	(f, m),	[comp. v.t]	1. to steal 2. to hide, to cover
zu maNE **puT-awum.**			I am stealing the apples.
qaws	(m.s),	[n]	9th Afghan month (begins November 22)
(lInda)	(f.s),	[n]	bow
saratAn	(m.s),	[n]	4th Afghan month (begins June 22)
(chingAkh)	(m.s),	[n]	crab
sawr	(m.s),	[n]	2nd Afghan month (begins April 21)
(ghwAEy)	(m.s),	[n]	ox
sAlgir-a /-E	(f),	[n]	anniversary (of any kind)
sumbOla	(f.s),	[n]	6th Afghan month (begins August 23)
(wagEy)	(m.s),	[n]	ear of corn
sharAb /-Una	(m),	[n]	wine, liquor, alcoholic drink
tarkArI	(f),	[n]	vegetables
tul		[adv]	always, all the time, forever
TOk-a /-E	(f),	[n]	joke, jest
TOkE kawul	(f.p),	[comp. v.t]	to joke, to jest
zu tul dar-sara **TOkE kawum.**			I am always joking with you.
yAd	(m),	[n]	memory, recollection, remembrance
zur		[adv]	quickly
zwAn /-An	(m)	[n, adj]	1. young, youth, adolescent 2. unmarried
zwAn-a /-E	(f)		

LESSON TWENTY - FOUR

tsalOr-wIshtum lwast

24-A Dialog Twenty-Four: *xpula rOghtyA* - Personal Health

1. A. **parUn hawA DEra saRa wa, nA-rOgha shOm.**	Yesterday the weather was very cold and I became sick.
B. fikur kawum yax wahulEy yE.	I think you have caught a cold.
A. **hO, rEzush shOm. Os mE tuba da aw sar mE xUgIgI.**	Yes, I have a cold. I have a fever and my head hurts.
2. B. DAktur ta tlulEy yE?	Have you gone to the doctor?
A. **hO, tlulEy yum aw dawA yE rA-ta lIkul-Ey da.**	Yes, I have gone and he has written me a prescription.
3. B. DAktur tsu parEz dar-ta wu-xOd?	Did the doctor place you on any restrictions?
A. **hO, lu sigruT skulO yE mana kRum.**	Yes, I'm forbidden to smoke cigarettes.
4. A. **du rEzush dupAra tsu shEy DEra gaTa kawI?**	What is useful in treating a cold?
B. istirAhat kawul du rEzush dupAra DEra fAyda larI.	Rest is very beneficial in treating a cold.

NOTES:

1. In this lesson the present perfect tense will be introduced. The verbs in sentences (1.B. and 2.A. & b.) are examples of this tense (See 24-C note 1. for a paradigm of a sample verb in the present perfect tense.).

2. The literal translation of the phrase in (1.B) "*yax wahulEy yE.* " is "You have been hit by a cold.".

24-B Vocabulary for Dialog Twenty-Four

fAyd-a	/-E	(f),	[n]	profit, use, advantage, benefit
fAyda larul		(f.s)	[comp. v.t]	to be useful, beneficial
dA dawA DEra **fAyda larI.**				This medicine is very beneficial.
gaT-a	/-E	(f),	[n]	1. profit, benefit 2. interest
gaTa kawul		(f.s),	[comp. v.t]	to profit, to benefit
zu lu dE kAr na **gaTa kawum.**				I am benefiting from this work.
istirAhat		(m),	[n]	rest, relaxation, repose
istirAhat kawul		(m),	[comp. v.t]	to rest, to relax
zu Os **istirAhat kawum.**				I am resting now.
man-a	/-E	(f),	[n]	refusal, prohibition, prevention
mana kawul		(f.s),	[comp. v.t]	to prohibit, to prevent, to refuse
tA lu dE kAr -a **mana kawum.**				I am refusing you this work.
parEz		(m),	[n]	1. avoidance, abstinence 2. diet
rEzush		(m),	[n]	1. cold 2. nasal
rOghtyA		(f),	[n]	health
tub-a	/-E	(f),	[n]	fever
yax wahul		(m),	[comp. v.t]	to catch a cold, to get a cold
zu **yax wu-wahulum.**				I caught a cold.

24-C Intransitive Verbs in the Present Perfect

nun chErta gurzEdulEy yE?	Where have you walked today?
TOla wraz pu khAr kE gurzEdulEy yum.	I have walked all day in the city.
hagha kull ta rasEdulE da?	Has she reached the village?
na, turOsa rasEdulE nu-da.	No, she hasn't reached it yet.
puxwA paghmAn ta tlulI yEy?	Have you gone to Paghman before?
hO, tlulI yU.	Yes, we have gone.

hamIda lu chA sara rA-ghulE da?	Who has Hamida come with?
lu xOr sara rA-ghulE da.	She has come with her sister.
bashIr lu pUIIs na tuxtEdulEy dEy.	Has Bashir run away from the police?
hO, tuxtEdulEy dEy.	Yes, he has run away.
kala lu marg na wErEdulEy yE?	Have you ever been afraid of death?
hO, kala kala wErEdulEy yum.	Yes, sometimes I have been afraid.
turOsa najIb sara ghagEdulEy yE?	Have you talked with Najib yet?
na, nu-yum war-sara ghagEdulEy.	No, I haven't talked with him.

NOTES:

1. In Pashto the present perfect forms of intransitive verbs consists of the **past participle** and the appropriate present tense form of the "be" verb. The past participle consists of the infinitive form of the verb plus one of three masculine or feminine suffixes; **/ -Ey /, / -I /** or **/ -E /**. The three suffixes are declined according to the gender and number of the subject.

2. The verb in the following chart is an example of how most regular intransitive verbs are inflected in the present perfect tense.

PERSON	SINGULAR		PLURAL	
1st m.	**rasEdulEy yum**	(I have arrived)	**rasEduII yU**	(We have arrived)
1st f.	**rasEdulE yum**	(I have arrived)	**rasEdulE yU**	(We have arrived)
2nd m.	**rasEdulEy yE**	(You have arrived)	**rasEduII yEy**	(You have arrived)
2nd f.	**rasEdulE yE**	(You have arrived)	**rasEduII yEy**	(You have arrived)
3rd m.	**rasEdulEy dEy**	(He has arrived)	**rasEduII dI**	(They have arrived)
3rd f.	**rasEdulE da**	(She has arrived)	**rasEdulE dI**	(They have arrived)

3. The present perfect tense is one of the most frequently used tenses in Pashto, especially in the past tense. The tense indicates that the result of an action continues to be in some way important to the present situation.

4. Short answers that are negative often involve a fronting of the auxiliary "be" verb, which too is often split from the past participle by pronominal clitics and prepositions. Note the following examples:

puxwA kala pu kAbul kE OsEdulI yEy?	Have you ever lived in Kabul before?
na, halta nu-yU OsEdulI.	No, we haven't lived there.
sarwEs turOsa dulta darEdulEy dEy?	Has the bus stopped here yet?
na, dulta nu-dEy darEdulEy.	No, it hasn't stopped here.

24-D Compound Intransitive Verbs in the Present Perfect

hagha wIdu shuwEy dEy?	Has he gone to sleep?
na, nu-dEy wIdu shuwEy.	No, he hasn't gone to sleep.
marIyam turOsa wAdu shuwE nu-da?	Hasn't Mary (lit., become) married yet?
na, nu-da wAdu shuwE.	No, she hasn't become married.
tsUmra waxt kIgI chE muR shuwEy dEy?	How long has it been since he has died?
taqrIban yawa hafta kIgI.	It has been (lit., becomes) about a week.
du duh khuza ham mRa shuwE da?	Has his wife also died?
na, nu-da mRa shuwE.	No, she hasn't died.
hafIza xUga shuwE da.	Hafiza has been hurt.

stA wrUna xpul plAr sara pOxlA shuwI dI.	Have your bothers become reconciled with their father?
na, nu-dI war-sara pOxlA shuwI.	No, they haven't become reconciled with him.
mAshUmAn wlkh shuwI dI?	Have the children awakened?
na, nu-dI wlkh shuwI.	No, they haven't awakened.
nawkara waxtI stuRE shuwE da!	Has the servant become tired already!

NOTES:

1. The stem of the **past participle** of the verb ***shwul*** is / ***shuw-*** /. Like intransitive verbs in the present perfect, the stem is inflected for number and gender with one of the three endings mentioned in the (24-C note 1.).

2. The past participle is used with the appropriate number and person of the present tense auxiliary "be" verb. The present perfect form of the verb ***shwul*** is then combined with nouns and adjectives to form compound intransitive verbs in the passive voice (see 13-D & 18-H and 24-E and notes).

3. Note how the verb remains in concord with the adjective when the adjective changes according to number and gender in the examples below and in (20-E):

PERSON	MASCULINE	FEMININE	
1st s.	**stuREy shuwEy yum**	**stuRE shuwE yum**	I have become tired.
1st p.	**stuRI shuwI yU**	**stuRE shuwE yU**	We have become tired.
2nd s.	**stuREy shuwEy yE**	**stuRE shuwE yE**	You have become tired.
2nd p.	**stuRI shuwI yEy**	**stuRE shuwE yEy**	You have become tired.
3rd m.s.	**stuREy shuwEy dEy**		He has become tired.
3rd f. s.		**stuRE shuwE da**	She has become tired.
3rd p.	**stuRI shuwI dI**	**stuRE shuwE dI**	They have become tired.

24-E Passive Sentences in the Present Perfect

dars xlAs shuwEy dEy.	The lesson has (become) finished. (m.s)
kAlI mE zARu shuwI dI.	My clothes have become old. (m.p)
lUr mE jORa shuwE da.	My daughter has become well. (f.s)
wrIjE paxE shuwE dI?	Has the rice become cooked? (f.p)
mazmUn dE chAp shuwEy dEy?	Has your article been printed? (m.s)
hO, chAp shuwEy dEy.	Yes, it has been printed. (m.s)
stA kAr xatum shuwEy dEy?	Has your work been completed? (m.s)
na, nu-dEy xatum shuwEy.	No, it hasn't been completed. (m.s)
bistara TOla shuwE da?	Has the bed been made? (f.s)
na, turOsa nu-da TOla shuwE.	No, it hasn't been made yet. (f.s)
jAmE mInzul shuwE dI?	Have the clothes been washed? (f.p)
na, turOsa nu-dI mInzul shuwE.	No, they haven't been washed yet. (f.p)
njuluy zaxmI shuwE da.	The girl has been hurt. (f.s)
wAwra na-da pAka shuwE.	The snow hasn't been shoveled. (f.s)
tu chIchul shuwE yE?	Have you been stung?
na, nu-yum chIchul shuwE.	No, I haven't been stung.

NOTES:

1. Passive constructions in the present prefect are quite common, especially when describing events that have occurred **(Listen to the news on the radio and note how many times it is used!)**

2. Often the auxiliary "be" verb is omitted in spoken Pashto, except where the subject is the first or second person (Note the last two examples.). Also, for the purpose of achieving a more natural translation, the word **been** has been used in place of **become** in the English translation.

24-F Transitive Verbs in the Present Prefect

Sample Transitive Verbs

mA	**kitAb**	**axistEy**	**dEy.**	I have bought a book.	(m.s)
mA	**kitAbUna**	**axistI**	**dI.**	I have bought books.	(m.p)
mA	**kitAbcha**	**axistE**	**da.**	I have bought a notebook.	(f.s)
mA	**kitAbchE**	**axistI**	**dI.**	I have bought notebooks.	(f.p)

tA	**dEy**	**bakhulEy**	**dEy?**	Have you forgiven him?	(m.s)
tA	**haghOy**	**bakhulI**	**dI?**	Have you forgiven them?	(m.p)
tA	**da**	**bakhulE**	**da?**	Have you forgiven her?	(f.s)
tA	**haghOy**	**bakhulI**	**dI?**	Have you forgiven them?	(f.p)

haghE	**xat**	**lwastEy**	**dEy.**	She has read the letter.	(m.s)
haghE	**xatUna**	**lwastI**	**dI.**	She has read the letters.	(m.p)
haghu	**qisa**	**lwastE**	**da.**	He has read the story.	(f.s)
haghu	**qisE**	**lwastI**	**dI.**	He has read the stories.	(f.p)

spEy	**mO**	**wahulEy**	**nu-dEy.**	We haven't hit the dog.	(m.s)
spI	**mE**	**wahulI**	**nu-dI?**	I haven't hit the dogs.	(m.p)
njuluy	**yE**	**wahulE**	**nu-da.**	He hasn't hit the girl.	(f.s)
jinakuy	**yE**	**wahulI**	**nu-dI.**	He hasn't hit the girls.	(f.p)

zu	**dE**	**lIdulEy**	**yum.**	You have seen me.	(m.s)
mUng	**dE**	**lIdulI**	**yU.**	You have seen us.	(m.p)
tu	**mE**	**lIdulE**	**yE.**	I have seen you.	(f.s)
tAsO	**mE**	**lIdulI**	**yEy.**	I have seen you.	(f.p)

NOTES:

1. Like intransitive verbs in the present perfect, transitive verbs are made up of the **past participle** and the present tense forms of the auxiliary "be" verb.

2. Unless the object is the first or second person (see 20-E), the third person "be" verb forms are used. These include either the masculine singular ***dEy***, the masculine plural ***dI***; the feminine singular ***da*** or the feminine plural ***dI*** form.

3. Like all transitive verbs in the past tense, agreement must be shown between the object and the verb (see 20-D). In the case of the **present perfect**, both the past participle and the auxiliary "be" verb are inflected according to the number and gender of the object (underlined in the boxes).

4. In some dialects the plural form of ***njuluy*** (girl) is ***jinakuy*** (girls) rather than ***njUnE*** (Cf. 6-E).

Examples of Transitive Verbs in Questions and Answers

wruka gwuta dE mundulE da?	Have you found the lost ring?	(f.s)
na, nu-mE da mundulE, xO turOsa yE laTawum.	No, I haven't found it, but I'm still looking for it.	(f.s)
tsu shEy dE lIkulEy dEy?	What have you written?	(m.s)
yaw mazmUn mE du mUjAhidInO dupAra lIkulEy dEy.	I have written one article about the freedom fighters.	(m.s)
haghOy DODuy xwaRulE da?	Have they eaten the food?	(f.s)
hO, xwaRulE yE da.	Yes, they have eaten it.	(f.s)
hagha dE puxwA zAn sara paghmAn ta bOwulE da?	Have you taken her with you to Paghman before?	(f.s)
na, zAn sara mE nu-da bOwulE.	No, I haven't taken her with me.	(f.s)
pu nizdE waxt kE mO xpula anDIwala lIdulE da?	Have you seen you girlfriend recently?	(f.s)
na, nu-mE da lIdulE.	No, I haven't seen her.	(f.s)
mOTur dE rA-wistEy dEy?	Have you brought the car?	(m.s)
hO, rA-wistEy mE dEy.	Yes, I have brought it.	(m.s)
kAghazUna yE rA-wuRI dI.	Has he brought the papers?	(m.p)
na, nu-yE dI rA-wuRI.	No, he hasn't brought them.	(m.p)
tayAra puxwA alUtE da?	Has the plane flown already?	(f.s)
hO, nun puxwA alUtE da.	Yes, it has already flown today.	(f.s)

xabrUna mO awrEdul<u>I</u> <u>dI</u>?	Have you listened to the news? (m.p)
hO, xabrUna mO awrEdul<u>I</u> <u>dI</u>.	Yes, we have listened to the news. (m.p)
nun mE DEr xandul<u>I</u> <u>dI</u>.	I have laughed a lot today. (m.p)
tA zhaRul<u>I</u> <u>dI</u>?	Have you been crying? (m.p)
walE dE zu wahul<u>Ey</u> <u>yum</u>?	Why have you hit me?
nu-mE <u>yE</u> wahul<u>Ey</u>!	I haven't hit you!

<u>**NOTES:**</u>

1. The final / -ul / suffix on the past participle is optional in spoken Pashto as shown in the examples of the verb *alUtul* (to fly).

2. When the word *zAn* (self) is combined with an oblique pronoun, as it is in the phrase *tA <u>zAn</u> sara* " with <u>you</u>", it acts as reflexive pronoun (Cf. 11-H note 4.). Though not translated as such, a more literal rendering of such a phrase would be "with <u>yourself</u>".

<u>24-G Compound Transitive Verbs in the Present Perfect</u>

duh dulta DEr kAlUna kA<u>r</u> kuR<u>Ey</u> <u>dEy</u>.	He has worked here many years. (m.s)
tA zmA dupAra sirf lug kAr<u>Una</u> kuR<u>I</u> <u>dI</u>.	You have only done a few jobs for me. (m.p)
puxwA mE war-sara mrust<u>a</u> nu-<u>da</u> kuR<u>E</u>	I haven't helped them before. (f.s)
lu mA sara yE DErE mrust<u>E</u> kuR<u>E</u> <u>dI</u>.	He has helped me a lot. (f.p)

<u>**NOTES:**</u>

1. When the verb *kawul* is used in combination with nouns or adjectives in the present perfect it's <u>past participle</u> verb stem is *kuR-*. The stem undergoes inflection according to the number and the gender of the object (24-C note 1.). In addition to this, the present tense third person forms of the "be" verb are added in agreement with the object.

tarkAN mA dupAra yaw mEz jOR kuREy dEy.	The carpenter has made a table for me.	(m.s)
tAsO turOsa zmUng mOTurUna jOR kuRI nu-dI?	Haven't you fixed our cars yet?	(m.p)
haghu kuRkuy jORa kuRE da?	Has he repaired the window?	(f.s)
haghOy DErE khE tsawkuy jORE kuRE dI.	They have made very good chairs.	(f.p)

nun mE kabAb pOx kuREy dEy.	I have cooked a kebob today.	(m.s)
tA DEr khu dAl pAxu kuRI dI.	You have cooked very good lentils.	(m.p)
tA ghwakha paxa kuRE da?	Have you cooked the meat?	(f.s)
haghE DErE xarAbE wrIjE paxE kuRE dI!	She has cooked very bad rice!	(f.p)

Short Questions and Answers with Compound Transitive Verbs

haghu xpul qalam hEr kuREy dEy?	Has he forgotten his own pen?	(m.s)
na, nu-yE dEy hEr kuR-Ey.	No, he hasn't forgotten it.	(m.s)
xpul nOTUna dE yAd kuRI dI?	Have you remembered your notes?	(m.p)
hO, yAd kuRI mE dI.	Yes, I have remembered them.	(m.p)
tAsO xpul kitAb wruk kuREy dEy?	Have you lost your book?	(m.s)
na, zmA lu wrOr na wruk shuwEy dEy.	No, it was lost by my brother.	(m.s)

lu dOy sara dE xaburE kuRE dI?	Have you spoken with them?	(f.p)
na, nu-mE dI kuRE.	No, I haven't.	(f.p)
barq dE lagawulEy dEy?	Have you turned on the lights?	(m.s)
na, muR kuREy mE dEy.	No, I have turned them off.	(m.s)
tA zmA du nuwE sikraTarE sara mulAqat kuREy dEy?	Have you met our new secretary?	(m.s)
na, turOsa mE mulAqat nu-dEy kuREy.	No, I haven't met her yet.	(m.s)
mAlUma dE kuRE da chE tsUmra mAsUl zu bayAd war-kRum.	Have you found out how much tax I should pay.	(f.s)
na, nu-mE da mAlUma kuRE.	No, I haven't found out.	(f.s)
ahmad fEysala kuRE da chE kOr wAxlI?	Has Ahmad decided to take the house?	(f.s)
hO, hagha fEysala kuRE da chE kOr wAxlI.	Yes, he has decided that he will take the house.	(f.s)

NOTES:

1. Though not used as much as the verb ***kawul*** the verbs ***nIwul***, ***wahul*** and ***wayul*** are also commonly used in the present perfect. Note the following examples:

tsu dE tasmIm nIwulEy dEy?	What have you decided?	(m.s)
tasmIm mE nIwulEy dEy chE lAR-shum.	I have decided that I will go.	(m.s)
nun dE walE gItAr nu-dEy wahulEy?	Why haven't you played the gitar today?	(m.s)
waxt mE nu-darlOdu.	I didn't have time.	

24-H The Use of *paxpula* as a Reflexive Pronoun

mAshUmAn paxpula sinamA ta tlulEy shI?	Can the children go to the movie theater by themselves?
hO, paxpula tlulEy shI, zwAnAn dI.	Yes, they can go by themselves, they are teen-agers.
paxpula ashak paxawulEy shE?	Can you cook "*ashak*" by yourself?
hO, paxpula yE paxawulEy shum.	Yes, I can cook it by myself.
tsOk ba war-sara xaburE wu-kRI?	Who will speak with them?
paxpula ba war-sara xaburE wu-kRum.	I myself will speak with them.
TOl yE paxpula mu-xwra!	Don't eat it all yourself!
sAt paxpula mAt shO.	The clock broke by itself.

The Use of *xpul* (own) and *paxpula* in the same sentence

xpula kOTa yE paxpula pAka kRa?	Did he clean his own room himself?
na, du duh mOr pAka kRa.	No, his mother cleaned it.
xpul kAr paxpula nu-shE kawulEy?	Can't you do your own work by yourself?
hO, xpul kAr paxpula kawulEy shum.	Yes, I can do my own work by myself.
xpul spI ta paxpula DODuy war-kawE?	Do you yourself give your dog food?
hO, paxpula DODuy war-kawum.	Yes, I give it the food myself.
dA paxpula xpul mOTur nu-chalawI?	Doesn't she drive her own car by herself.
na, paxpula yE nu-chalawI.	No, she doesn't drive it by herself.

NOTES:

1. In Lesson Eleven (11-H) we said that a possessive adjective can not be used in a sentence when the subject of the sentence is in the same person. Instead, the emphatic adjective ***xpul*** (own) replaces the possessive adjectives, though it is often translated as a possessive pronoun (see 11-H and notes).

2. In the same way, the preposition ***pu*** (in, by) is combined with the word ***xpul*** (own) to form the word ***paxpula*** (-self / -selves), and is used as a "flexible" reflexive pronoun which is used for the first, second, and third person in their singular and plural forms to give the meanings: myself, ourselves, yourself, yourselves, himself, herself and themselves.

3. When the words ***xpul*** (own) and ***paxpula*** (-self / -selves) are used in the same sentence it is for emphasis. For example if one would say: ***tu kAr paxpula nu-shE kawulEy?*** " Can't you do the work by yourself? ", this sentence refers to work in general, whereas, the sentence ***tu xpul kAr paxpula nu-shE kawulEy?*** " Can't you do your own work by yourself? " would be in reference to a specific job that a person had been assigned to do, such as cooking or gardening.

4. The word ***ashak*** refers to a special Afghan ravioli dish, found in Northern Afghanistan, which may contain any number of vegetable or meat combinations.

24-I *tamrInUna*: Exercises for Lesson Twenty-Four

1. **Substitution Drill:** Substitute the words below for the underlined word in the sentence: **sar mE xUgIgI.** "My head hurts.".

   1. **xETa** 2. **ghAkh** 3. **pOza** 4. **stUnEy**

2. Answer the following questions giving both positive and negative short answers. (**Note:** Make up your own set of questions that you would like to ask of your friends.)

   1. **tAsO turOsa afghAnistAn ta tlull yEy?**
   2. **wAdu dE kuREy dEy?**
   3. **nun mO kUm mazmUn lwastEy dEy?**
   4. **tAsO nun lu xpulE kOranuy sara pu pArk kE gurzEdull yEy?**
   5. **tA turOsa xpul malgurEy lIdulEy nu-dEy?**

24-J *matalUna*: Pashto Proverbs

To be memorized!

zhranda ku du plAr da ham pu wAr da.	Even if your father owns the mill, you must wait your turn.

Application: Everyone must wait for his own turn. When someone is trying to jump ahead of his turn in the line or use his authority to get his work done ahead of yours it is appropriate to use this proverb.

However, if you use this proverb you may hear the common response!:

zhranda ku du mOr da ham pu zOr da.	Even if your mother owns the mill, you must take it by force.

Application: If you want to get something done you have to shove your weight around and take it by force, it's is a dog eat dog world!

24-K *lOghatUna:* Vocabulary for Lesson Twenty-Four

Try to use several of the following words in sentences!

alUt-ul		(f, m),	[v.t]	to fly, to go hastily
zu tayAra **alUzaw-um.**				I am flying the plane.
ashak		(m),	[n]	an Afghan ravioli dish
chAp		(m),	[n]	print, edition
chAp-awul		(m),	[comp. v.t]	to print
zu yaw kitAb **chAp-awum.**				I am printing a book.
fEysal-a	/-E	(f),	[n]	decision
fEysala kawul		(f.s),	[comp. v.t]	to decide, to make a decision
zu nun **faisala kawum.**				I am deciding today.
gItar	/-Una	(m),	[n]	guitar
gwut-a	/-E	(f),	[n]	1. ring 2. finger, toe
hEr-awul		(f, m),	[comp. v.t]	to forget
zu xpul sabaq **nu-hEr-awum.**				I am not forgetting my lesson.

laT-awul		(f, m),	[comp. v.t]	to seek, to search
zu xpul kitAb **laT-awum.**				I am looking for my book.
marg		(m),	[n]	death
mAlUm		(m),	[n]	known, evident, obvious, apparent
mAlUm-awul		(f, m),	[comp. v.t]	to discover, to find out
zu haqIqat **mAlUm-awum.**				I am finding out the truth.
mAsUl	/-Una	(m),	[n]	1. tax 2. product, yield, crop
mulAqAt		(m),	[n]	meeting, visit
mulAqAt kawul		(m),	[comp. v.t]	to meet
zu raIs sara **mulAqAt kawum.**				I am meeting with the director.
mund-ul		(f, m),	[v.t]	to find, to discover, to get
xpul sAt mE **mundulEy dEy.**				I found my watch.
nOT	/-Una	(m),	[n]	note, bank note
paxpula		(f, m),	[reflexive pro]	1. -self / -selves 2. automatic, voluntarily
pOxlA		(f),	[adj]	reconciled, propitiated
pu nizdE waxt kE			[adv]	recently
sikraTar	/-An	(m),	[n]	secretary
sikraTar-a	/-E	(f)		
taqrIban			[adv]	nearly, almost, about
wEra		(f.s),	[n]	fear, fright, dread, alarm
wEr-Edul		(f, m),	[comp. v.i]	to be afraid, to be frightened
zu lu haghu na **wEr-Egum.**				I am afraid of him.
wIkh-Edul		(f, m),	[comp. v.i]	to become awake
zu **wIkh-Egum.**				I am waking up.
wruk		(m),	[adj]	lost
wruk-a	/-E	(f)		
yAd-awul		(f, m),	[comp. v.t]	to remember, to memorize
zu xpul sabaq **yAd-awum.**				I am memorizing my lesson.
zOr		(m),	[n]	power, strength, force
zhrand-a	/-E	(f),	[n]	mill, water mill
(jranda)				

LESSON TWENTY - FIVE

pInzu-wIshtum lwast

25-A Dialog Twenty-Five: *zaxmI* Questions about Injuries

1. A. **tsu takIIf larE?**	What's wrong with you?
B. pukha mE swazEdulE da.	I have burned my foot.
2. A. **pu tsu shI swazEdulE?**	What was it burned with?
B. pu chAy swazEdulE.	It was burned with tea.
3. A. **tsu waxt swazEdulE da?**	When was it burned?
B. parUn shpa swazEdulE da.	It was burned last night.
4. A. **tu yE rA-khkAra ka.**	Show it to me.
B. dA da, sra AwUkhtE aw taNAkE shuwE da.	Here it is, it has turned red and has blistered.
5. A. **DEr swEy kawI?**	Does it burn much?
B. na, Os DEr swEy nu-kawI, xO parUn shpa yE DEr swEy kAwu.	No, it is not hurting much now, but last night it was hurting a lot!
6. A. **Os ba war-bAndE paTuy wu-lagawum, aw ham ba dar-ta dawA dar-kRum.**	I will clean and bandage it now, and I will also give you some medicine.
A. **dawA ba pu wraz kE drE wArE xwruy!**	Take the medicine three times a day!
B. xOdAy dE abAd lara!	May God prosper you!

NOTES:

1. The word ***takLIf*** is a Farsi loan word used widely by Afghan Pushtuns. It is a good example of how the semantics of a loan word can change over the passage of time between the original language and the new language. In Pashto the word ***takLIf*** means "trouble, distress, inconvenience, sickness or discomfort", so for example, the first sentence ***tsu takLIf larE?*** literally means " What distress do you have? ". In modern Persian, however, it refers to "homework, assignment, imposition or a person in the state of puberty "!

2. The verb ***AwUkhtul*** can mean " to change, to turn " in a literal sense as it is used in (4.B.) ***sra AwUkhtE da.*** " It turned red. " or it can also mean an internal change as in the phrase ***haghu kamUnIstEy ta AwUkhtEy dEy.*** means " He became (lit., turned into) a communist.".

* **Note to the Teacher:** The above dialog is very useful for those expatriates who will be doing medical work among Afghans as well as those who may be sick or injured in a remote area and need to explain their problem to get help. Divide the students into groups of two and have them play the role of a doctor or a sick patient. Make sure they can both ask questions or explain a medical problem. At this point you may need to introduce more vocabulary than what has been introduced so far in this course.

25-B Vocabulary for Dialog Twenty-Five

AwUkht-ul	(f, m),	[v.t]	1. to change, to turn 2. to abandon one's faith
du kamUnizum na **wAwUkht-um.**			I am abandoning communism.
paTuy	(f),	[n]	bandage, dressing for a wound
paTuy lagawul	(f),	[comp. v.t]	to bandage
du duh pu pukha **paTuy lagawum.**			I am bandaging his foot.
swEy kEdul	(m.s)	[comp. v.t]	to become burned, to become hurt
pukha mE DEr **swEy kIgI.**			My foot is hurting (lit., burning).
takLIf	(m),	[n]	1. trouble, distress 2. sickness, discomfort
taNAk-a /-E	(f),	[n]	blister

25-C Intransitive Verbs in the Past Perfect

parUn chErta gurzEdulEy wE?	Where had you walked yesterday?
pu khAr kE gurzEdulEy wum.	I had walked in the city.
hagha du shpE na muxkE khAr ta rasEdulE wa?	Had she reached the city before night?
na, nu-wa rasEdulE.	No, she hadn't arrived.
tsO wrazE muxkE. halta tlulI wuy?	Had you gone there a few days ago?
hO, tlulI wU.	Yes, we had gone.
DaUd lu chA sara rA-ghulEy wO?	Who had David come with?
lu xOr sara rA-ghulEy wO.	He had come with his sister.
puxwA lu askaruy na tuxtEdulEy wE?	Had you run away from the army before?
hO, tEr kAl ham tuxtEdulEy wum.	Yes, I had run away last year also.
puxwA lu tAsO sara ghagEdulI wU?	Had they talked with you before?
na, nu-wU rA-sara ghagEdulI.	No, they hadn't talked with me.
pu hagha kAl chE afghAnistAn ta tlulEy wE, tsO wrazE halta pAtE shwE?	When you had gone to Afghanistan, how long did you stay there?
halta yaw kAl pAtE shOm.	I stayed there for one year.
ghal zmUng pu kOr nuna-watEy wO.	The theif had come into our house.
pu munDa lu maghAzE rA-watulE wa.	She had quickly come out of the store.

NOTES:

1. In Pashto the past perfect tense of intransitive verbs is similar to the present perfect because it consists of the past participle and a form of the auxiliary "be" verb.

2. Like the past participle in the present perfect, it is declined according to the gender and number of the subject (See 24-C examples and notes.).

3. Unlike the present perfect, however, the forms of the auxiliary "be" verb in the past perfect are in the simple past (Cf. 18-C and notes). The use of the auxiliary "be" verb in this manner points to an action that had occurred in the distant past, but is somehow relevant to the present situation.

4. The verb ***rasEdul*** "to arrive" as shown in the following paradigm is a good example of how most regular intransitive verbs are conjugated in the past perfect.

PERSON	SINGULAR		PLURAL	
1st m.	**rasEdulEy wum**	(I had arrived)	**rasEdulI wU**	(We had arrived)
1st f.	**rasEdulE wum**	(I had arrived)	**rasEdulI wU**	(We had arrived)
2nd m.	**rasEdulEy wE**	(You had arrived)	**rasEdulI wuy**	(You had arrived)
2nd f.	**rasEdulE wE**	(You had arrived)	**rasEdulI wuy**	(You had arrived)
3rd m.	**rasEdulEy wO**	(He had arrived)	**rasEdulI wU**	(They had arrived)
3rd f.	**rasEdulE wa**	(She had arrived)	**rasEdulE wE**	(They had arrived)

5. Also, like verbs in the present perfect, short answers that are negative often involve a fronting of the auxiliary "be" verb, which is often split from the past participle verb form by clitics and prepositions. Note the following examples:

puxwA pu kAbul kE OsEdulI wuy?	Had you ever lived in Kabul before?
na, nu-wU halta OsEdulI.	No, we hadn't lived there.

25-D Compound Intransitive Verbs in the Past Perfect

mAshUmAn wIdu shuwI wU?	Had they gone to sleep?
na, nu-wU wIdu shuwI.	No, they hadn't gone to sleep.
mOTur puxwA xarAb shuwEy wO?	Had the car gone bad before?
hO, tEr kAl ham xarAb shuwEy wO.	Yes, it had also gone bad last year.
DEr war-ta pu ghOsa shuwI wuy?	Had you become angry with them?
na, nu-wU war-ta pu ghOsa shuwI.	No, we hadn't been angry with them.
tAsO puxwA wAdu shuwE wuy?	Had you been married before?
hO, wAdu shuwE wum, xO mERu mE muR shO.	Yes, I had been married, but my husband died.

NOTES:

1. In the past perfect the past participle of the verb ***kEdul*** is ***shuw***-, which is conjugated according to the number and gender of the subject. It also combines itself with the simple past tense forms of the auxiliary "be" verb (Cf. 18-C and 24-D and notes.).

PERSON	MASCULINE	FEMININE	
1st s.	**stuREy shuwEy wum**	**stuRE shuwE wum**	I had become tired.
1st p.	**stuRI shuwI wU**	**stuRE shuwE wU**	We had become tired.
2nd s.	**stuREy shuwEy wE**	**stuRE shuwE wE**	You had become tired.
2nd p.	**stuRI shuwI wuy**	**stuRE shuwE wuy**	You had become tired.
3rd m.s.	**stuREy shuwEy wO**		He had become tired.
3rd f. s.		**stuRE shuwE wa**	She had become tired.
3rd p.	**stuRI shuwI wU**	**stuRE shuwE wE**	They had become tired.

2. In Pashto, generally speaking, two past perfect verb forms are not found in the same sentence, even in complex statements such as the answer in the last example.

25-E Passive Sentences in the Past Perfect

pu hagha waxt kE kAr xatum shuwEy wO?	Had the job been completed at that time? (m.s)
hO, xatum shuwEy wO.	Yes, it had been completed. (m.s)
pardE dE tsirI shuwE wE?	Had your curtains become torn? (f.p)
hO, tsirI aw zaRE shuwE wE.	Yes, they had become torn and old. (f.p)
tsu waxt dE zOy nA-rOgh shuwEy wO?	When had your son become sick? (m.s)
parOsag kAl nA-rOgh shuwEy wO.	He had become sick last year. (m.s)
kitAbcha puxwA wruka shuwE wa?	Had the notebook been lost before? (f.s)
na, Os wruka shuwE da.	No, it has been lost recently. (f.s)
zIa wIshtul shuwEy wO?	Had Zia been shot? (m.s)
hO, wIshtul shuwEy wO, xO qAtil pu hagha sAt wu-nIwul shO.	Yes, he had been shot, but the assassin was caught that same hour. (m.s)
TOl largI mAT shuwI wU.	All the wood had been cut. (m.p)
kAsE nu-wE mInzul shuwE.	The bowels hadn't been washed. (f.p)
tu puxwA nIwul shuwEy wE?	Had you been caught before?'
na, nu-wum nIwul shuwEy.	No, I hadn't been caught.

NOTES:

1. As a general rule, the present prefect is used more frequently than the past perfect verb forms.

25-F Transitive Verbs in the Past Prefect

Sample Transitive Verbs

kitAb mE llkulEy wO.	I had written a book.	(m.s)
kitAbUna mE llkulI wU.	I had written books.	(m.p)
yawa TOka mE llkulE wa.	I had written a joke.	(f.s)
TOkE mE llkulI wE.	I had written jokes.	(f.p)

sharbat mO skulEy nu-wO.	We hadn't drunk the juice.	(m.s)
sharbatUna mO skulI nu-wU?	We hadn't drunk the juices.	(m.p)
shOrwA yE skulE nu-wa.	He hadn't drunk the soup.	(f.s)
shOdE mE skulI nu-wE.	I hadn't drunk the milk.	(f.p)

NOTES:

1. Like intransitive verbs in the past perfect, transitive verbs are made up of the past participle and the auxiliary "be" verb in the past tense.

2. The third person forms of the auxiliary "be" verb are the masculine singular ***wO***, the masculine plural ***wU*** (also ***wul***); the feminine singular ***wa*** and the feminine plural ***wE***. The past participle generally precedes the auxiliary verb, except in negative short answers and then it is "fronted".

3. Like all transitive verbs in the past tense, agreement must be shown between the object and the verb. In the case of the past perfect, both the past participle and the auxiliary "be" verb are inflected according to the number and gender of the object.

Examples of Transitive Verbs in Questions and Answers

haghOy walE turOsa pUrE kOr nu-wO axistEy?	Why hadn't they bought a home until now?
haghOy pEysE nu-darlOdE.	They had no money.
tAsO xpul jAmE pAkE mInzulE wE?	Had you washed your own clothes?
na, dObI mInzulE' wE.	No, the launderer had washed them.
tA puxwA xOrmagAnE xwaRulE wE?	Had you eaten dates before?
hO, yaw tsO mE xwaRulE wE.	Yes, I had eaten some.
hEts-tsOk dE nu-wU dar-sara bOwulEy?	Didn't you take anyone with you?
na, zAy mE nu-darlOd.	No, I didn't have room.
haghOy DEr shayAn rA-wuRI wU?	Had they brought many things with them?
na, har-yaw fuqat dwa dwa baksUna rA-wuRI wU.	No, they had only brought two bags each.
tsu waxt dE xpul malgurEy lIdulEy wO?	When is the last time you had seen your friend.
drE kAla muxkE mE lIdulEy wO.	I had seen him three years ago.
xpul banyAn dE ObdulEy wO?	Had you knitted your own sweater?
hO, ObdulEy mE wO.	Yes, I had.
haghE zmA baks kha taRulEy wO?	Had she wrapped my package well?
na, kha yE nu-wO taRulEy.	No, she hadn't wrapped it well.
tAsO puxwA pu dE bAra kE tsu awrEdulI wU?	What had you heard about it before?
hO, awrEdulI mE wU, xO bAwar mE nu-darlOd chE rikhtyA ba wI.	Yes, I had heard about it, but I didn't believe it was true.

haghOy puxwA tu pEzhundul<u>Ey</u> <u>wE</u>??	<u>Had</u> they known you before?
na, nu-yE <u>wum</u> pEzhundul<u>Ey</u>.	No, they <u>hadn't</u> known me.
DEr waxt kIgI chE dAsE mE nu-<u>wU</u> xandul<u>I</u>!	It has been along time since I <u>had</u> laughed like this!

<u>NOTES:</u>

1. The verb ***Obdul*** "to knit" is perhaps more commonly used to mean "to weave", e. g., ***parwIn ghAluy ObI.*** "Parwin is weaving a carpet.".

<u>25-G Compound Transitive Verbs in the Past Perfect</u>

stA nIku du marg na muxkE kUm axEranuy kA<u>r</u> kuR<u>Ey</u> <u>wO</u>?	What was the last thing your grandfather <u>had</u> done before he died?
nIku mE xpul TOpa<u>k</u> pAk kuR<u>Ey</u> <u>wO</u>.	My grandfather <u>had</u> cleaned his gun.
tAsO pu pEkhawar kE tsO kAla tE<u>r</u> kuR<u>Ey</u> <u>wO</u>?	How many years <u>had</u> you spent in Peshawar?
yaw kAl mO halta tE<u>r</u> kuR<u>Ey</u> <u>wO</u>.	We <u>had</u> spent a year there.
haghu kuRk<u>uy</u> jOR<u>a</u> kuR<u>E</u> <u>wa</u>?	<u>Had</u> he repaired the window?
na, nu-<u>wa</u> yE jOR<u>a</u> kuR<u>E</u>.	No, he <u>hadn't</u>.
haghu tsu raqam tsawk<u>uy</u> tA dupAra jOR<u>E</u> kuR<u>E</u> <u>wE</u>?	What type of chairs <u>had</u> they made for you?
du largI tsawk<u>uy</u> yE jOR<u>E</u> kuR<u>E</u> <u>wE</u>.	They <u>had</u> made wooden chairs.
xpul mOTu<u>r</u> mO pu amrIkE kE xart<u>s</u> kuR<u>Ey</u> <u>wO</u>.	<u>Had</u> you sold your car in America?
hO, xarts kuR<u>Ey</u> mO <u>wO</u>.	Yes, I <u>had</u> sold it.

tA byA dA hEr kuREy wO?	Had you forgotten it again?
na, nu-mE wO hEr kuREy.	No, I hadn't forgotten it.
haghu dA yAd kuREy wO?	Had he remembered it?
hO, yAd kuREy yE wO.	Yes, he had remembered it.
mrusta dE war-sara kuRE wa?	Had you helped her?
na, mrusta mE nu-wa war-sara kuRE.	No, I hadn't help her.
bRastun dE TOla kuRE wa?	Had you made your bed (lit., gathered your quilt).
hO, TOla kuRE mE wa.	Yes, I had made it.

NOTES:

1. When the verb ***kawul*** is used in combination with nouns or adjectives in the past perfect it's past participle verb stem is ***kuR-*** (Cf. 24-G), which is inflected through suffixes based on the number and gender of the preceding noun or adjective. In addition to this, one of the past tense auxiliary "be" verb forms is added based on number and gender (See 18-C and notes.).

2. Though not used as much as the auxiliary verb ***kawul*** the verbs ***nIwul***, ***wahul*** and ***wayul*** are also used in the past perfect as compound verbs. Note the following examples:

DEr mAhIyAn dE nIwulI wU?	Had you caught many fish?
na, DEr mE nu-wU nIwulI.	No, I hadn't caught much.
tEr kAl mO gItAr wahulEy wO?	Had you played gitar last year?
na, mA waxt nu-darlOdulu.	No, I didn't have time.

25-H The Adjective "busy" as Expressed by *axta, bOxt* and *lagyA*

tu pu kAr axta yE?	Are you busy at work?
hO, axta yum xat lIkum.	Yes, I am busy writing a letter.
malAluy pu tsu shI axta da?	What is Malaluy busy doing?
dA pu bayAn ObdulO axta da.	She is busy knitting a sweater.
mERu dE TOla shpa pu tsu shI axta wO?	What was your husband busy doing all night long?
TOla shpa pu jawArI axta wO.	He was busy gambling all night long!
tu pu tsu shI bOxt yE?	What are you busy doing?
du pyAzO pu prE kawulO bOxt yum.	I am busy cutting onions.
hafIza pu tsu shI bOxta wa?	What was Hafiza busy doing?
du AlUgAnO pu spInawulO bOxta wa.	She was busy peeling the potatoes.
DAktur sAhib pu amalIyAt bOxt dEy?	Is the doctor busy operating?
na, hagha Os bOxt nu-dEy.	No, he's not busy now.
haghOy tul zmUng du gAwanDyAnO pu bAra kE pu xaburO bOxtE wI.	They are always busy talking about our neighbors.
dA hamEsha du kAlO pu ganDulO lagyA wI.	She is always occupied with sewing clothes.
wrOr mE du sabaq pu wayulO lagyA wO, chE tIlifUn rA-ghEy.	My brother was busy studying when the telephone rang (lit., came).

NOTES:

1. Though ***axta*** and ***lagyA*** are adjectives they do not change according to gender. The word ***bOxt***, however, is inflected according to gender.

2. All three adjectives are interchangeable in most contexts. Though these adjectives may be used in simple sentences, they often appear in complex structures, such as the last example in the above box.

3. The above words are also commonly used to make a critical statement of someone who has wasted their time or spent it engaging in a bad activity. For example:

shpa aw wraz <u>axta</u> yE chAy skE!	You are " wasting your time " <u>busily</u> drinking tea night and day!
bul kAr nushta, TOla wraz <u>lagyA</u> yE rAdiyO awrE!	Don't you have any other work to do than <u>occuping</u> your time listening to the radio all day!

4. All three of the above adjectives may also be used with the verb ***kEdul / shwul*** "to become to form compound verbs. Note the following examples:

dwa sAta klgI chE du xatUnO pu pu lIkulO <u>bOxta</u> shuwE da.	It has been two hours since she has been <u>busily</u> writing letters.
pu yaw nuwI kAr <u>bOxt</u> shuwEy yum.	I have become <u>busy</u> with my new job.
lu gharmE rAIsE du kitAb pu wayulO <u>lagyA</u> shuwE yE!	You have been <u>busy</u> reading the book since noon!
hagha khuzE pu tsù shI <u>lagyA</u> shuwE dI?	What have those women been <u>busy</u> with?
dOy lu sahAr rAIsE pu ObdulO <u>lagyA</u> shuwE dI!	They have been <u>busy</u> knitting since morning!

5. Besides meaning " busy, engaged, occupied ", the word ***axta*** can also refer to someone having a " **bad habit, addiction or disease** ". Note the following examples:

hagha saREy pu bad amal <u>axta</u> dEy.	That man has (lit., is <u>addicted</u> to) a bad habit.
DEr zwAnAn pu charsO <u>axta</u> dI.	Many young men are <u>addicted</u> to hashish.
dA khuza du sil pu maraz <u>axta</u> da.	This woman is <u>afflicted</u> with tuberculosis.

6. In addition to the above usages, when *axta* is used with the verb *kEdul* it suggests that a **"habit or disease"** is being or has been acquired. Note the following examples:

tsu waxt pu naswArO axta shuwEy yE?	When did you become addicted to snuff?
zwAnAn wraz pu wraz pu apln axta klgl.	Everyday more teen-agers are becoming addicted to opium.
tsUmra waxt klgl chE pu saratAn axta shuwEy dEy?	How long has it been since he has suffered from cancer?

25-I *tamrInUna*: Exercises for Lesson Twenty-Five

1. In the following sentences change the following present perfect verbs to their past perfect verb forms. For example, **mA turOsa pOrE kAbul nu-dEy lIdulEy** "I haven't seen Kabul until now." becomes **mA turOsa pOrE kAbul nu-wO lIdulEy** "I hadn't seen Kabul until now.".

1. **walE nu-yE war-sara ghagEdulEy?**
2. **kUm waxt dE lIdulE da?**
3. **dwa wrazE klgl chE rA-ghull yU.**
4. **dOy paxpula jAmE mInzulE dI.**
5. **nu-yU war-na xapa shuwI.**
6. **zEba tsO wArE tlulE da?**
7. **zhaRull dE dI?**
8. **tA parUn zu lIdulEy yum?**

2. Give both negative and affirmative short answers to the following questions. For example, **lu zAn sara dE bOwulE wa?** "Had you taken her with you?", becomes **hO, bOwulE mE wa.** "Yes, I had taken her." or **na, mu-mE bOwulE.** "No, I hadn't taken her.".

1. **kitAb dE kitAbtUn ta rA-wuREy wO?**
2. **hagha ham pu charsO axta shuwE wa?**
3. **tA war-sara kAr kuREy wO?**
4. **parUn dE lAmbO wahulE wa?**
5. **haghOy AlUgAn spIn kuRI wU?**

2. Complete the following questions with the past perfect forms of the verbs given in parentheses and then answer them. For example, **hagha tsu waxt _________?** (tlul) becomes, **hagha tsu waxt <u>tlulEy wO</u>?** " When had he gone? ".

1.	**kitAb dE tsO kAla muxkE**	_________?	**(lIkul)**
2.	**tAsO war-sara ham**	_________?	**(mrusta kawul)**
3.	**hagha pAxpula zmA kOTa nu-**	_________!	**(pAk-awul)**
4.	**turOsa dE xabar nu-**	_________?	**(awrEdul)**
5.	**pu sinf kE dE DEr kha nOTUna**	_________?	**(nIwul)**
6.	**tA puxwA ham zu**	_________?	**(lIdul)**
7.	**pu tsu shI bOxt wE, kUla chE**	_________?	**(lwEdul)**
8.	**walE dE hagha haluk**	_________?	**(wahul)**
9.	**tAsO DEr muxkE dulta**	_________?	**(rasEdul)**
10.	**tA tsO kIlO maNE**	_________?	**(axistul)**

25-J *matalUna*: Pashto Proverbs about Work

To be memorized!

tarkANI du bIzO kAr nu-dEy! Don't let a monkey do carpentry work.

Application: You shouldn't expect an unskilled person to do the work of a professional. Don't let a boy do a man's work. This proverb is directed toward someone who has messed up his work.

pu harakat kE barakat dEy! There is a blessing in action!

Application: God's blessing is on those who take the initiative and begin to work on the job or in solving a difficult situation. This proverb encourages us to keep working at Pashto, knowing that we will be blessed if we don't give up!

tsu chE karE, hagha ba rEbE! What you sow, so shall you reap!

25-K *lOghatUna:* Vocabulary for Lesson Twenty-Five

Try to use several of the following words in sentences!

amal	/-IyAt	(m),	[n]	1. habit, addiction 2. behavior 3. act, deed, word 4. operation
amalIyAt kawul		(m),	[comp. v.t]	to operate
zu Os **amalIyAt kawum.**				I am operating now.
apIn		(m),	[n]	opium
askar	/-An	(m),	[n]	soldier
askaruy		(f),	[n]	military, army
axta		(f, m),	[adj]	1. engaged, busy, occupied 2. involved 3. infected
AxEranuy		(f),	[adj]	the last
banyAn	/-Una	(m),	[n]	sweater
bAwar		(m),	[n]	trust, assurance
bAwar larul		(m),	[comp. v.t]	to trust
zu pu tA **bAwar larum.**				I trust you.
bOxt		(m),	[adj]	busy, engaged, occupied
bOxt-a	/-E	(f)		
chars		(m),	[n]	hashish
dObI	/-yAn	(m),	[n]	launderer
dObuy		(f)		
harakat kawul			[comp. v.t]	to move, to begin to move
sarwEs Os **harakat kawI.**				The bus is moving now.
jawArI		(f),	[n]	gambling
kAs-a	/-E	(f),	[n]	bowel
lagyA		(f, m),	[adj]	busy, engaged
maraz	/-Una	(m),	[n]	disease, sickness, illness
naswAr		(m),	[n]	snuff
Obd-ul		(f, m),	[v.t]	to knit, to weave
zu yaw banyAn **Ob-um.**				I am knitting a sweater.
parOsag kAl			[adv.p]	last year
qAtil	/-Una	(m),	[n]	murderer, killer, assassin
rAIsE			[adv]	since
rikhtyA		(f),	[n]	real, true
(rishtyA)				
saratAn		(m),	[n]	cancer

sil		(m),	[n]	tuberculosis
spIn-awul			[comp. v.t]	1. to peel 2. to white wash
zu AlU **spIn-awum.**				I am peeling the potatoes.
sharbat	/-Una	(m),	[n]	juice, syrup
shOrwA		(f),	[n]	soup, broth
tsirI		(f, m)	[adj]	torn, rent
taR-ul		(f, m),	[v.t]	to bind, to wrap, to shut, to close
zu dA baks kha **taR-um.**				I am wrapping this box well.
tEr-awul		(f, m),	[comp. v.t]	1. to pass, to spend (time)
zu pu kAbul kE ORI **tEr-awum.**				I am spending the summer in Kabul.
wIsht-ul		(f, m),	[v.t]	1. to shoot 2. to hurl
zu yE pu TOpak **wul-um.**				I am shooting it with the gun.
xOrma	/-gAnE	(f),	[n]	date

LESSON TWENTY-SIX

shpag-wIshtum lwast

26-A Dialog Twenty-Six: Explaining Your Objectives

1. B. dulta tsunga rA-ghulEy yE?	Why have you come here?
A. **dulta du mrustE dupAra rA-ghulEy yum.**	I have come here to help.
2. B. lu chA sara mrusta kawE?	Whom are you helping?
A. **lu gharIbAnO sara mrusta kawum.**	I am helping the poor.
3. B. lu haghOy sara du tsu shI kOmak kawE?	In what ways are you helping them.
A. **lu haghOy sara du xwarAkI mawAdO kOmak kawum.**	I help by supplying them food provisions.
4. B. du xpul dawlat lu xwA rA-lEgul shuwEy yE?	Have you been sent by your government?
A. **na, du yawE shaxsI dAwtalabE mOsisE lu xwA rA-lEgul shuwEy yum.**	No, I have been sent by a private volunteer agency.
5. B. ku tu dulta nu-wEy rA-ghulEy, pu amrIkE kE ba dE tsu kAr kAwu?	If you had not come here, what would you have been doing in America?
A. **mA ba pu pOhantUn kE dars war-kAwu.**	I would have been teaching in a college.
6. B. tsO kAla ba dulta pAtE shE?	How long will you stay here?
A. **bilkOl mAlUma nu-da, xO inshAlA du dwa kAlO dupAra ba dulta pAtE shum.**	It's not apparent yet, but God willing I will be here be here for two years.

7. B. DEr kha, baryAlEy OsE! — Very good, may you be successful!
   A. **tAsO sara!** — You too!

NOTES:

1. The verb ***lEgul*** (4.B. & 4.A.) means "to send" and when the directional pronominal verbal prefix ***rA-*** is added it indicates that " I / we am / are sent " (See 11-D and notes). Contrast the following examples:

zu nun yaw xat <u>dar</u>-lEgum.	I am sending <u>you</u> a letter today.
zu nun yaw xat <u>war</u>-lEgum.	I am sending <u>him</u> a letter today.
hagha nun yaw xat <u>rA</u>- lEgI.	He is sending <u>me</u> a letter today.

2. Sentences (5.A. & B.) introduce the past conditional, with the word ***ku***, and the "<u>possible past</u>", marked by the modal auxiliary word ***ba*** . The grammatical focus of this lesson focuses on these types of structures (See 26-C and notes).

<u>26-B Vocabulary for Dialog Twenty-Six</u>

dawlat	/-Una	(m),	[n]	1. state, country 2. riches
dAwtalab	/-An	(m),	[adj, n]	volunteer, candidate, entrant
dAwtalab-a	/-E	(f)		
kOmak	/-Una	(m),	[n]	help, assistance, aid
kOmak kawul		[comp. v.t]		to help, to assist, to aid
zu haghu sara **kOmak kawum.**				I am helping him.
mOsis-a	/-E	(f),	[n]	organization, institute
shaxsI		(f, m),	[adj]	personal, private
xwarAkI		(f),	[n]	eatables, victuals

26-C The Subjunctive Mood in the Past Tense

1. The Past Possibility

khAyI chE hagha tlulEy wEy.	Perhaps he has gone.
shAyad chE haghOy zu lIdulEy wEy.	They might have seen me.
mumkin haghE Os kAr shurO kuREy wEy, ku ba dulta wEy.	She might have started work by now if she had been here.
imkAn yE darlOd chE xpul kitAb yE hEr kuREy wEy.	It was possible that he had forgotten his book.

NOTES:

1. As in " unfulfilled " conditional sentences, sentences that express that an action may have possibly happened, end with verbs that use their past participle forms together with the auxiliary " be " verb *wEy* " has / have ".

2. Refer to Lesson Fifteen (16-D) for examples of the subjunctive mood in the present tense.

2. Expressing " Unfulfilled " Necessity and Responsibility

mUng bAyad lu haghOy sara mrusta kuREy wEy.	We should have helped them.
haghu bayAd kOshush kuREy wEy, xO wE nu-kuR aw nA-kAm shO.	He should have tried, but he didn't, so he failed.
mA bayAd du pukhtO pu zda kawulO kE DEr zyAr shuwEy wEy.	I should have been more diligent in my Pashto studies.

tu bayAd nun waxtI dulta wEy!	You should have been here earlier today!
tu bayAd yaw kha zdakawUnkEy wEy!	You should have been a good student!
tAsO bAyad xAmAxA xpula mOr DAktur ta bOwulEy wEy!	You should have taken your mother to the doctor.
tA bAyad xAmAxA zu lIdulEy wEy!	You must have seen me!
hagha majbUr wO chE dulta pAtE shuwEy wEy, xO lAR.	He should have stayed here, but he left.
pu kAr wa chE pEysE yE axistE wEy aw war-ta war-kuREy wEy.	It was necessary for him to have taken the money and to have given it to him.
lAzima wa chE haghOy Os halta rasEdulI wEy.	They should have arrived there by now.
lAzima wa chE DEr pAmE kuREy wEy, xO wE nu-kuR, aw xpul zAn yE xUg kuR.	She should have been careful, but she wasn't, and she hurt herself.
lAzima wa chE kha tanxA dE war-kuREy wEy.	You should have paid her a good salary.
zarUr nu-wa chE pEysE war-ta lEgulEy wEy.	They shouldn't have sent them money.
zu mumkin halta muxkE tlulEy wEy.	I might have gone there before.
mOkalaf wE chE pu xpula gUnA dE itirAf kuREy wEy!	You should have confessed your sin!
lAzima wa chE mUng hara wraz haghOy ta tilIfUn kuREy wEy xO wu-mO nu-kuR.	It was necessary for us to have had called them every day, but we didn't.
zarUr wa chE tOba yE IstulEy wEy, xO wE nu-Ista.	He should have repented, but he didn't.

zu ba halta tlulEy wEy, magur tlulEy nu-shum.	I ought to have gone there, but I couldn't go.

NOTES:

1. The idea of " unfulfilled " necessity and responsibility is also communicated by the use of the past participle of a verb and the past tense auxiliary form of the " be " verb ***wEy***.

2. Many of the above modals are also followed by the simple past tense forms of the " be " verb which are conjugated according to the number and gender of the subject, e. g., "***tu mOkalaf wE*** . . . " "You should have . . . ".

3. When blame, regret, or failure in a given situation is expressed the sentence is said to be in the **reprehensive mood** (Note the last example in the above box.). The particle ***ba***, which in this case means "should have, ought to have" is used to signal this mood. Both transitive and intransitive past participle verb forms may be used with the auxiliary ***wEy*** "have" verb or the simple past tense forms of the " be " verb. Note the following examples:

   1. Intransitive

zu ba tlulEy wum.	I should have gone.
tu ba rA-ghulEy wEy!	You should have come!

   2. Transitive

mUng ba hagha lIdulEy wa.	We should have seen her.
mUng ba haghOy lIdulEy wU.	We should have seen them.

3. Expressing Unfulfilled Wishes and Desires

mA alAqa darlOda chE inglIsI mE zda kuREy wEy, xO waxt mE pEydA nu-kuR.	I had an interest to learn English, (lit., that I would have studied English), but I didn't find the time.
kashkE chE nun yaw kha xabar rA-ghulEy wEy!	I wish some good news would have come today!

NOTES:

1. Sentences expressing " unfulfilled hopes and desires " end with verbs in their past participle forms and are combined with the past tense auxiliary form of the " be " verb ***wEy***.

2. The ***wEy*** verb form may also be used to express wishes in the present tense. For example, " ***ku stA mOTur zmA mOTur wEy!*** ", "If your car were my car!"

3. When an unfulfilled hope or desire falls into the main clause and is followed by the conjunction ***chE***, the following subordinate clause is in the present tense subjunctive mood (See 16-D and notes).. Note too the following two examples:

mA hIla darlOda chE haluk ba mE wu-shI, xO njuluy mE wu-shwa.	I had hoped a boy would have born, but it was a girl.
OmEd mE darlOd chE hEts chA ta zmA rAz wu-nu-wAyI, xO wE-wAyu.	I had hoped she wouldn't have told anyone my secret, but she told it.

4. Likewise, when the verb ***ghOkhtul*** "to want" is used in the past tense the final verb form is in the present tense subjunctive mood.

parUn mA ghOkhtul chE lAmbO wu-wahum.	I wanted to swim yesterday.
mA ghOkhtul chE kulI ta lAR-shum, xO raIs rOxsat rA-nu-kuR.	I wanted to go to the village, but my boss wouldn't let me take a vacation.

26-D Unfulfilled Conditional Sentences (Contrary to Fact)

ku tu tlulEy wEy, zu ba ham tlulEy wum (wEy).	If you had gone, I would have gone too.
ku parUn hawA kha wEy, zu ba xpul kOr ta rA-ghulEy wum.	If the weather had been good yesterday, I would have come home.
ku xOdAy shafA war-kuREy wEy, zhwandEy ba yE pAtE shuwEy wEy.	If God had healed him, he would have still remained alive.

Pashto	English
ku rA-ta wayulEy wEy chE tugEy wE, chAy ba dar-ta war-kawulEy wEy.	If you had told me you were thirsty, I would have given you some tea.
ku mA hagha wahulEy wEy, hagha ba xUg shuwEy wO.	If I would have hit him, he would have been hurt.
ku tu nu-wEy rA-ghulEy, mA ba dar-ta nu-wU wayulI.	If you hadn't come, I wouldn't have told you.
ku dA kAsa mATa shuwEy wEy, mOr ba mE xapa shuwEy wa.	If this bowel had been broken, my mother would have been upset.

NOTES:

1. In Pashto, " unfulfilled " past tense **conditional sentences** are sentences that are contrary-to-fact, stating an unreal condition. These sentences begin with the conjunction ***ku*** (if) and end with the past participle of the main verb, the infinitive form plus the suffix **/ -Ey /** (See 16-D 7. and notes.).

2. The past participle is used with an auxiliary form of the " be " verb, viz., ***wEy*** " had " which has the same form for all persons and numbers. The auxiliary verb ***wEy*** is used with both transitive and intransitive verbs and can be negated as well with the prefix ***nu***- (not).Note the following examples:

   1. Intransitive

Pashto	English
ku zu xabar nu-wEy, . . .	If I had known, . . .
ku tu xabar nu-wEy, . . .	If you had known, . . .

   2. Transitive

Pashto	English
ku tA ta mE wayulEy wEy, . . .	If I had told you, . . .
ku mA ta dE wayulEy wEy, . . .	If you had told me, . . .

3. When an unreal condition is introduced in a conditional subordinate clause, it is followed by the main clause which contains a verb phrase which is referred to as the **doubtful past**. This aspect of the verb is signaled by the modal ***ba*** (would) and used with the past participle and a form of the " be " verb which varies according to whether a sentence is intransitive, transitive or passive as shown in the examples below:

Intransitive Verbs: (Intransitive verbs are conjugated like verbs in the past perfect.)

zu	**ba**	**tlulEy**	**wum.**	I would have gone.
mUng	**ba**	**tlulEy**	**wU.**	We would have gone.
basIr	**ba**	**tlulEy**	**wO.**	Basir would have gone.
zahida	**ba**	**tlulEy**	**wa.**	Zahida would have gone.

Transitive Verbs: (Transitive verbs are conjugated like verbs in the past subjunctive, except when the object is the 1st and 2nd person.)

mA	**ba**	**hagha**	**wahulEy**	**wEy.**	I would have hit him.
mUng	**ba**	**dOy**	**wahulEy**	**wEy.**	We would have hit him.
haghu	**ba**	**zu**	**wahulEy**	**yum.**	He would have hit me.
hagha	**ba**	**wahul**	**shuwEy**	**wO.**	He would have been hit. (passive)

4. Passivity in the past subjunctive is signaled by the use of the past participle ***shuwEy*** (been), taken from the verb ***shwul***. This participle, like active verbs, is combined with the auxiliary form of the " be " verb ***wEy*** " had ". Note the additional examples below:

ku	**ahmad**	**wahul**	**shuwEy**	**wEy, ...**	If Ahmad had been hit, ...
ku	**DODuy**	**paxa**	**shuwEy**	**wEy, ...**	If the bread had been cooked, ...

26-E The Various Uses of *chE*

tsOk chE DEr kAr kawI, DEra DODuy xwrI.	He who works a lot eats a lot of food.
tsOk chE dulta OsIgI, kha zhwand larI.	He who lives here has a good life.
hagha tsOk chE kha xOb kawI, kha kAr ham kawulEy shI.	The person who sleeps well is also able to work well.

hagha chA chE pEysE darlOdE, Os pu mazAr kE dEy.	The person who had the money is now in Mazar Sharif.
chA chE lu duh sara xaburE kuRE dI, kha yE pEzhanI.	Anyone who has talked with him knows him well.
chA chE lu dOy sara mrusta kuRE, Os dulta nushta.	The one who helped them, is not here now.

hagha kasAn chE kOr yE pu kAr dEy, pu kOTa kE stA dupAra muntazir dI.	Those (people) who are in need of a house are waiting for you in the room.
hagha khuza chE tA parUn lIdulE wa, Randa wa.	That woman whom you had seen yesterday was blind.
hagha haluk ta ghag ka chE spIna kOrtuy aghUstE da.	Call the boy who is wearing the white coat.
hagha DAktur ta war-zum chE DEra kha dawA war-kawI.	I am going to that doctor who gives good medicine.

Pashto	English
tsu shEy chE tA axistEy dEy, zu ba yE ham axlum.	That (thing) which you have bought, I will also buy.
tsu shEy chE ghwARE, dulta nushta!	That (thing) which you want isn't here!
tsu chE tAsO kuRI dI, DEr bA-arzukhta dI.	The work which you have done is very important.
hagha tsu chE lIkE, hEts-tsOk yE nu-shI lIkulEy.	That which you write, no one else can write.

Pashto	English
kUma TOTa chE tA axistE da, DEra grAna da.	The cloth which you have bought is very expensive.
kUm qalam chE stA xwakh dEy, Os yE nu-larum.	The pen which you like, I don't have now.
kUm zAy ta chE dA tlulE da, zu nu-yum tlulEy.	The place to which she has gone, I haven't gone.

Pashto	English
chErta chE hagha OsIgI, DEra yaxa hawA larI.	The place where she lives has very cold weather.
chErta chE OsEgum lu khAr na lurE dEy.	The place where I live is a long way from the city.

NOTES:

1. The word ***chE*** (who, whom, that, which) is often used as a relative pronoun in Pashto that introduces subordinate clauses and is frequently used in combination with the question words ***tsOk*** (who) and ***chA*** (whom).

2. The word *chE* is used in the simple linking of two dependent clauses. Note the examples below:

zu chE dar-aghlum, tsu dE kawul?	When I came what were you doing?
tu chE rA-ghlE, DODuy mE xwaRula.	Whey you came I was eating food.

3. The simple linking of two clauses is also possible with the conjunctions *aw* (and), *xO* (but), *byA* (then) and adverbial phrases. Note the examples below:

hagha rA-ghEy aw wIdu shO.	He came and went to sleep.
hagha rA-ghEy xO wIdu nu-shO.	He came but didn't go to sleep.
ku hagha rA-ghulEy wEy, byA ba wIdu shuwEy wO.	If he had come, then he would have gone to sleep.
yA xO rA-ghEy, aw yA wIdu shO.	Either he came, or he went to sleep.
wrUsta lu dE chE rA-ghEy, wIdu shO.	After he came, he went to sleep.
kala chE rA-ghEy, wIdu shO.	When he came he went to sleep.

26-F The Prefix *har-* (-ever, -any)

har-tsOk chE dulta rA-zI, kitAb axlI.	Everyone who comes here buys a book.
har-tsOk chE ghwArE, shta.	Everyone that you want is present.
har-chA ta chE wAyE, wu-wAya!	Tell it to anyone you want.
har-chA ta mu-war-za!	Don't go to everyone!

<u>har-chErta</u> chE zE, lAR sha!	Go <u>anywhere</u> you want to go!
<u>har-chErta</u> chE mu-gurza!	Don't go <u>everywhere</u>!
<u>har-tsu</u> shEy chE ghwARE, wA-yE-xla!	Buy <u>anything</u> you want!
<u>har-shEy</u> mu-xwra!	Don't eat <u>everything</u>!
<u>har-yaw</u> chE xwakhawE, rA-yE-wRa!	Bring which <u>everyone</u> you like!
<u>har-yaw</u> chE kha nu-wI, xarts yE kRa!	<u>Everyone</u> which is not good, sell it!
<u>har-waxt</u> chE rA-tlEy shE, rA-sha!	Come <u>whenever</u> you can!
<u>har-waxt</u> chE jOR shI, rA-ba-shum.	<u>Whenever</u> it is fixed, I will come.

<u>NOTES:</u>

1. The prefix ***har-*** is used with a number of words, such as, ***tsOk*** (who), ***chA*** (whom), ***chErta*** (where), ***shEy*** (thing), and ***waxt*** (time) to form compound words much like we use the prefixes " ever- or any-" in English.

2. The word ***har-*** (every) is also used with a great number of nouns. Note the examples in the box below:

dulta <u>har</u> saREy kAr kawI!	<u>Every</u> man works here!
<u>hara</u> khuza gwulAn xwakhawI.	<u>Every</u> woman likes flowers.
<u>har</u> hEwAd kha aw bad xalak larI.	<u>Every</u> country has good and bad people.

26-G *tamrInUna*: Exercises for Lesson Twenty-Six

1. Complete the following sentences in the past tense subjunctive mood.

1. **ku tlulEy _______, mulAqAt ba mE war-sara kuREy _______.**
2. **khAyI chE lIdulEy mE _______.**
3. **ku rOgh _______, mumkin dulta rA-ghlEy _______.**
4. **zu bayAd war-sara ghagEdulEy _______.**
5. **lazima wa chE mrusta mE war-sara kuREy _______.**
6. **kashkE chE DODuy mE lu malgurO sara xwaRulEy _______.**
7. **zu bAyad lu duh sara rOghtUn ta tlulEy _______.**
8. **mumkin hafIza rOzha nIwulEy _______.**
9. **ku tA DODuy nu-_______ xwaRulEy, mA ba yE nu-_______ paxa kuREy**
10. **mA ba haluk nu-_______ wahulEy, xO wahulEy ba mE _______.**

26-H *matalUna:* Pashto Proverbs

To be memorized!

du xwAr mOlA pu azAn,	When a poor Mullah gives the call to prayer
hEts-tsOk rOzha nu-mAt-awI.	no one breaks the fast

Application: If a poor man protests about an injustice, no one will listen to him.

xar ku tur makE lAR-shI,	Even if a donkey goes to Mecca, when it
chE bErta rA-shI, hagha xar dEy.	returns it will be the same donkey.

Application: An outward experience doesn't necessarily change the heart. Even if a man performs the ***haj***, i. e, the pilgrimage to Mecca, that doesn't make him a good Muslim.

26-I *lOghatUna:* Vocabulary for Lesson Twenty-Six

Try to use several of the following words in sentences!

arzukht		(m),	[n]	value, worth, merit, importance
azAn		(m),	[n]	call to prayer
bA-arzukhta		(f, m),	[n]	worth
gUnA	/-gAnE	(f),	[n]	sin, fault
haj		(m),	[n]	pilgrimage to Mecca
har-			[prefix adj]	every
har-chErta			[adv]	everywhere
har-shEy		(m),	[pro]	everything, anything
har-tsu		(f, m),	[pro]	everything
har-yaw		(m),	[adv]	every one
itirAf		(m),	[n]	confession, admission
itirAf kawul		(m.s),	[comp. v.t]	to confess, to admit
pu xpula gUnA **itirAf kawum.**				I will confess my sin.
kas	/-An	(f, m),	[n]	person, someone, somebody
magur		[conj.]	but, unless	
maka		(f.s),	[n]	Mecca (Islam's most sacred city.)
muntazir		(m),	[n]	waiting, looking for, expecting
muntazir-a	/-E	(f)		
nA-kAm		(m),	[adj]	unsuccessful, disappointed, fail
nA-kAm-a	/-E	(f)		
rAz	/-Una	(m),	[n]	secret, mystery
tOba		(f.s),	[n]	repentance, penitence
tOba Ist-ul		(f.s),	[comp. v.t]	to repent
zu lu gUnA na **tOba Ubas-um.**				I am repenting from sin.

LESSON TWENTY - SEVEN

wu-wIshtum lwast

27-A Dialog Twenty-Seven: Expressing Sympathy

1. A.	**DEr chup nAst yE aw xapa khkArE, tsu xabura da?**	You're sitting very quietly and looking sad, what's the matter?
B.	pOkhtuna mu-kawa, nun DEr xapa yum.	Don't ask, I'm very disturbed today.
2. A.	**walE, nA-jOra yE, ku kUma bada xabura dE awrEdulE?**	Why, are you sick, or have you heard some bad news?
B.	DEra bada wAqEa shwE.	A very bad accident has occurred.
3. A.	**tsu wAqEa?**	What accident?
B.	zmA yaw samimI malgurEy pu yawa tarAfIkI pEkha kE muR shuwEy.	One of my closest friends died in a traffic accident.
4. A.	**xOdAy dE U-bakha, dA xO DEra bada wAqEa shwE.**	May God forgive him, this is a very bad event.
B.	hO, gharIb DEr zwAn wO, aw nuwEy yE wAdu kuREy wO.	Yes, he was very unlucky (lit., poor) and he had been newly married.
5. A.	**awlAd yE darlOd?**	Did he have children?
B.	na, awlAd yE na-wU.	No, there were no children.
6. A.	**khuza ba yE DEra ghamjana wI.**	His wife must be very sad.
B.	hO, mOr aw plAr yE DEra bada wraz kawI.	Yes, his mother and father are facing very difficult days.

7. A.	**rA-za nO xOdAy dE rahm pE wu-kRI.**	Well then, may God have mercy on him.
B.	hO, xOdAy dE kOranuy ta sabur war-kRI.	Yes, may God give their family grace.

NOTES:

1. In sentence (7-A) the word *pE* is a shortened form of *pu yE* "on him", reduced as such as a result of a vowel contraction.

27-B Vocabulary for Dialog Twenty-Seven

awlAd	(m),	[n]	child(ren), offspring
ghamjan	(m),	[adj]	sad, bereaved, unhappy
ghamjan-a /-E	(f)		
pEkh-a /-E	(f),	[n]	event, happening accident, incident
rahm	(m),	[n]	mercy, compassion, pity
rA-za nO		[phrase]	well then, ok then
samimI	(f, m),	[adj]	1. cordial, sincere, heartfelt 2. close
tarAfIk	(m),	[n]	traffic
tarAfIkI	(f, m),	[adj]	pertaining to traffic
wAqEa	(f.s),	[n]	happening, event, accident, incident

27-C The Past Potential

tA war-sara mrusta kawulEy shwa?	Could you have helped them?
hO, mA kawulEy shwa, xO wu-mE nu-kRa.	Yes, I could have helped, but I didn't.
haghE kawulEy shU chE du paxawulO musAbiqa wu-gaTI?	Could she have won the cooking contest?
na, nE-shU kawulEy.	No, she couldn't.

parUn shpa mE nu-shU kawulEy chE stA kOr ta rA-shum.	I couldn't come to your house last night.
mUng kawulEy shU chE kAr xlAs kRU, xO DEr mElmAnu mO larul.	We could have finished the work, but we had a lot of guests.
dE nu-shU kawulEy chE xpul kAr yE dwa wrazE muxkE xlAs kuREy wEy.	She couldn't have finished her work two days ago!

haghu zu bOwulEy nu-shOm.	He couldn't take me.
mA nun haghOy lIdulEy nu-shU.	I couldn't see them today.
nOrIa wrazpAna lwastulEy nu-shwa.	Nooria couldn't read the paper.

tA kam tur kama largI ham nu-shU mAtawulEy?	Couldn't you at least have broken the wood?
mUng palaw xwaRulEy nu-shU, zuka chE wrIjE xarAbE wE!	We couldn't eat the pilaf, because the rice was bad!

tAsO pu darI ham ghagEdulEy shwuy?	Could you speak in Dari too?
tu lu raIs sara ghagEdulEy shwE, xO wu-nu-ghagEdE!	You could have talked to the boss, but you didn't!
zu panj-shambE pu wraz tlulEy shOm.	I could have gone on Thursday.
parUn walE nu-shwuy rA-tlEy?	Why couldn't you have come yesterday?

ku zu halta tlulEy shwEy, zu ba halta wum.	If I could have gone there I would have been there.

NOTES:

1. The **past potential** is expressed by the past participle (See 17-D and notes.) of the verb ***kawul*** or the past participle of other verbs and the simple past tense forms of the verb ***shwul***, which acts as an auxiliary verb (See 18-F & G and notes). It differs from the **present potential** in that in the present tense the future tense forms of the verb ***shwul*** are used with the past participle.

2. All the past tense forms of the verb ***shwul*** are used with both intransitive and transitive sentences, but with intransitive forms they are conjugated for number and gender based on the subject. Note the two contrasting examples:

tu danuna rA- tlulEy shwE!	You could have come in!
tA nun parwAz kawulEy shO?	Could you have flown today?

3. Conditional sentences can also occur with the past potential (See 26-E). In such sentences, instead of the auxiliary " be " verb ***wEy*** (had), the auxiliary verb ***shwEy*** (could have) is used with the past participle of a given verb. Note the examples below:

ku zu rA-ghulEy shwEy, tu ba mE xaburE kuRE wE.	If I could have come, I would have told you.
ku mE kawulEy shwEy, mrusta ba mE dar-sara kuRE wa.	If I could have done it, I would have helped you.

27-D Emphatic and Exclamatory Sentences

tsUmra zur zur lOy-EgE!	How quickly you are growing!
gOra!, tsUmra wrO wrO rawAna da!	Look how slow she is moving!
tsUmra DODuy xwrI.	How much food he eats!
Oh!, tsUmra khkwuluy da!	Oh, she's very (lit., how) beautiful!
dUmra lOy kOr!	What a big house!
dUmra kha kitAb dEy!	What a good book!
dUmra zur rasEdulE!	How quickly you arrived!
dUmra stuREy shuwEy yum chE tOba!	I can't believe (lit., repent) how tired I am!
dUmra DEr kawI chE tsu dar-ta wu-wAyum!	I can't tell you how much he works!
dUmra Tambal dEy chE pOkhtuna mu-kawa!	Don't ask how lazy he is!
yaw kha ajaba saREy dEy!	What an interesting man!

NOTES:

1. Notice in the first two sentences the adverbs *zur* (quickly) and *wrO* (slowly) are repeated twice each. This type of repetition is commonly used for emphasis.

27-E *istilAhAt* Some Useful Idioms

1. Equating People with Animals

du zmarI zRu pu kE dEy.	He is very brave (lit., has a heart of a lion).
dUmra ghaTa da, laka ghwA.	She is as fat as a cow!
sturgI du Osuy ghwundE dI.	She has beautiful eyes (lit., like a deer).
laka zarka dAsE tag larI.	She walks nicely (lit, like a partridge).
du spuy pu shAn angulE wa.	She made a noise like a dog.
du spI pu shAn duh ghapIgI.	He speaks (lit., barks) like a dog.

2. Equating Parts of the Body with Special Meaning

lu sar na tur pukhO pu gUnA Dak dEy.	He is full of sin (lit., from head to foot).
DEr nOrAnI mux larI.	He is very holy (lit., He has a shinning face).
ghwagUna mE nIwulEy dI.	I'll never do that again (lit., I pulled my ears as a sign of repentance).
ghwagUna mE wu-xwaRul.	He talked (lit., ate) my ears off.
tur pOzE war-sara war-rasEdum.	I've had it with him (lit., up to my nose).
tur dwa stUnEy shOm.	My patience is finished (lit., up to two necks).
dA zmA du zRu TOTa da!	She is (lit., a piece of) my heart throb!
du zRu pu ghwagO yE wAwra!	Listen carefully (lit., with your heart's ear).
Os mE sar xlAs shO.	Now I understand (lit., my head is open).

NOTES:

1. The above idioms are just a sample of the numerous idioms used in Pashto. It may be fun to collect other idioms and try to use them as Afghans love to hear them spoken by foreigners

2. The word *tag* is also used in a common noun phrase *tag rA-tag* meaning "coming and going or social intercourse". For example "*zu lu haghu sara DEr tag rA-tag larum.*" "I interact with him a lot."

3. When people hear something evil they often cross their arms and touch their earlobes and say; *tOba* "repent", so the expression; "*ghwagUna mE nIwulEy dI.*". "I repented of such a thoughts or actions (lit., I pulled my ears.).

27-F Retelling a Story

zu yaw dOst larum, chE afghAnistAn yE lIdulEy. haghu mA ta yaw qisa wu-kRa. duh wu-wayul:

> **" zu yawa wraz bandE amIr ta wulARum. hawA DEra saRa wa. lu mA sara dwa nafara nOr ham wU. mUng ghOkhtul chE las wrazE halta pAtE shU. "**

nO du wu-wayul chE:

> **" DEr sAmAn ham lu zAn sara wAxist. mOTur drUnd shU aw lAra ham DEra xarAba wa. "**

byA yE wu-wayul chE:

> **" dwa shpE ham pu lAr wu-kRE, zuka chE mOTur xarAb shO. "**

haghOy bAd lu DErO mOshkilUnO bandE amIr ta rasEdulI wU. xO halta yE DErE khE shpE tErE kuRE wE. hara wraz ba sahAr waxtI tlul, aw mAhIyAn nIwul. byA ba yE lAmbO kawula. du shpE ham pu xEma kE OsEdul.

duh wu-wayul chE:

> **" lu hagha xwA DEr ArAma rA-wu-rasEdU. "**

NOTES:

1. The words *bandE amIr* (Persian) refer to a natural dam *band* located in the Hazaıajat, central Afghanistan. The word *amIr* means "prince".

2. Unlike English, direct quotes are very common in spoken Pashto, note some of the following examples:

duh wu-wayul chE: " halta nu-zum. ".	He said: "I am not going there."
mA fikur wu-kuR: " hagha ba rA-shI."	I thought: "He will come."
dE zawAb war-kuR: " zu yE nu-shum kawulEy. "	She replied: "I can't do it."
nEmAt wAyI: " hara wraz hafiza wInum. "	Nemat says: "I see Hafiza every day."
haghE ba tul wayul: " zu hEts gUnA nu-larum. "	She was always saying: "I have no sin. "

• **Note to the Teacher:** Have each of the students compose a story from a past experience.

27-G *tamrInUna*: Exercises for Lesson Twenty-Seven

1. Complete the following sentences in the past potential.

1. **zu tEra shpa tlulEy** _________.
2. **DEr U-bakha, dar-tlulEy nu-**_________.
3. **DEr grAn wU, axistulEy mE nu-**_________.
4. **DEr bArAn warEdu, tu mE IIdulEy nu-**_________.
5. **hawA DEra yaxa wa, Ubu mE skulEy nu-**_________.
6. **mA hagha mOTur chalawulEy** _________.
7. **mahmUd kha rabAb wahulEy** _________.
8. **haghOy DErE khE qisE IIkulEy** _________.

27-H *matalUna:* Pashto Proverbs

To be memorized!

ku pukhtUn sul kAla wrUsta badal wAxlI,	Even if a Pushtun takes revenge after one
nO ham wAyI chE zur mE wAxist!	hundred years, he says I took it quickly!

pInzu gwutE yaw shAn nu-dEy. The five fingers of the hand are not alike.

Application: When someone criticizes a whole family or tribe, this proverb is quoted to remind the critic that we can't blame everyone in that family or tribe for the faults or sins of one person.

pu xUla allA pu zRu kE ghlA. God in his mouth, but stealth in his heart.

Application: This proverb criticizes those who act piously outwardly, but inwardly are plotting evil.

27-I *lOghatUna:* Vocabulary for Lesson Twenty-Seven

Try to use several of the following words in sentences!

allA		(m),	[n]	God
angul		(m),	[n]	1. noise, uproar 2. an intricate problem
angul-a	/-E	(f)		
ArAm		(m),	[adj]	quiet, calm, peaceful
ArAm-a	/-E	(f)		
badal		(m),	[n]	1. vengeance, retaliation 2. substitution
Dak		(m),	[adj]	full, loaded
Dak-a	/-E	(f)		
Dak-awul		(f, m),	[comp. v.t]	to fill, to load
zu xpul TOpak **Dak-awum.**				I am loading my gun.
ghlA		(f),	[n]	theft, robbery
istilA	/-hAt	(f),	[n]	term, idiom
kam tur kama			[prep phrase]	at least
lOy-Edul		(f, m),	[comp. v.i]	to become big, to grow up
musAbiq-a	/-E	(f),	[n]	contest, race, competition

nafar	/-An	(m),	[n]	individual, person, soldier, head
nafar-a	/-E	(f)		
nOrAnI		(f),	[adj]	bright, shinning, gleaming
Osuy		(f)	[n]	gazelle
parwAz kawul		(m.s),	[comp. v.t]	to fly
zu tEhrAn ta **parwAz kawum.**				I am flying to Tehran.
tag		(m),	[n]	going, walking
tag rA-tag		(m),	[n]	going and coming, social intercourse
Tambal		(m),	[adj]	lazy
Tambal-a	/-E	(f)		
xUl-a	/-E	(f),	[n]	1. mouth 2. kiss
zark-a	/-E	(f),	[n]	partridge
zawAb	/-Una	(m),	[n]	answer, reply, retort
(jawAb)				

PASHTO - ENGLISH GLOSSARY

G-1 KEYS TO THE GLOSSARY

1. The following Pashto glossary is arranged in an order similar to that of the English alphabet. Please note the following alphabetical order of the 37 symbols used in this course:

   a, A, b, ch, d, D, E, f, g, gh, h, i, I, j, k, kh, l, m, n, N, O, p, q, r, R, s, sh, ts, t, T, u, U, w, x, y, z, zh

   Each of the above symbols represents a separate and unique sound. Note, for example, the symbol / **a** / is listed before the symbol / **A** /. Unlike English, in this course, they represent two distinct sounds. They are as different as the vowels in the words **tan** and **ton**. (See Unit One for a description of each sound.) Words such as ***bazgar*** (farmer) thus precede a word like ***bAlA*** (up) in the glossary.

2. The number listed on the left of each word indicates the lesson in which lesson the word was initially used. This useful to be able to find examples of the word in the context of a sentence. For example,

   01-I **afghAn** /-An · (m), [n] 1. an Afghan 2. Pashto

3. If a noun or an adjective has a plural suffix it will be shown to the right of the word and separated by a forward slash, e. g., ***anA*** ***/-gAnE***. Certain vowels that come at the end of words, most notably the feminine singular marker / **-a** /, are dropped and replaced by a vowel that signals plurality, in this case / **-E** /. In such cases, the final vowel is seperated by a hyphen to indicate it is dropped, e. g., ***asp-a*** ***/-E*** or ***aspa*** (mare) and ***aspE*** (mares). Also note that some words, masculine nouns in particular, do not have a seperate plural suffix.

4. Nouns and adjectives are listed by gender, enclosed in parentheses. Note the following abbreviations:

(m)	masculine	**(f)**	feminine
(m.s)	masculine singular	**(f.s)**	feminine singular
(m.p)	masculine plural	**(f.p)**	feminine plural

5. In some cases a noun or an adjective may only have one form for both its singular and plural forms. In such cases the entry will be followed by **(f, m)**. Note the last entry.

6. All entries are also classified grammatically enclosed by brackets. The abbreviations used for the different grammatical parts of speech are as follows:

[adj]	adjective	**[pn]**	person
[adv]	adverb	**[pos]**	possessive
[comp]	compound	**[post]**	postposition
[conj]	conjunction	**[prep]**	preposition
[dem]	demonstrative	**[pro]**	pronoun
[imp]	imperative	**[q]**	question
[n]	noun	**[s]**	singular
[neg]	negative	**[v]**	verb
[obj]	object	**[v.i]**	intransitive verb
[p]	plural	**[v.t]**	transitive verb

G-2 THE PASHTO - ENGLISH GLOSSARY

(a)

14-B	**-a**		[interj]	hey, "O"
05-B	**abAd** abAd-a /-E	(m), (f)	[adj]	1. inhabited, populated 2. cultivated 3. prosperous, wealthy
17-K	**achawul**		[v.t]	to throw, to cast, to pour
01-I	**afghAn** /-An afghAn-a /-E	(m), (f)	[n]	1. an Afghan 2. Pashto
02-B	**afghAnistAn**	(m.s),	[n]	Afghanistan
04-L	**afghAnuy**	(f),	[n]	monetary unit of Afghanistan
10-I	**aghUstul**		[v.t]	to wear, to put on
23-B	**ahmiyat**	(m),	[n]	importance, significance
19-B	**ajaba**	(f.s),	[adj]	interesting, surprising
16-G	**aks** /-Una	(m),	[n]	picture
16-G	**aks axistul**	(m.s),	[comp. v.t]	to take a picture
13-B	**aksara**		[adj]	most
23-I	**aksara waxt**		[adv]	most of the time
07-B	**alAq-a** /-E	(f),	[n]	interest, concern, attachment
16-G	**alAqa larul**	(f.s),	[comp. v.t]	to have an interest
01-B	**alEy-kUm**		[prep.pro]	upon you
27-I	**allA**	(m),	[n]	God
02-K	**almAn**	(m.s),	[n]	West Germany
01-I	**almAn-Ey** /-I almAn-uy	(m), (f)	[n]	a German national
01-I	**almAn-I**	(f.s),	[n]	German, the language
05-J	**almAruy**	(f),	[n]	cupboard, cabinet, wardrobe
24-K	**alUtul**		[v.t]	to fly, to go hastily
25-K	**amal** /-IyAt	(m),	[n]	1. habit, addiction 2. act
25-K	**amalIyAt kawul**	(m),	[comp. v.t]	to operate
01-B	**amrIkan-Ey** /-I amrIkan-uy	(m), (f)	[n]	an American national
02-B	**amrIkA**	(f.s),	[n]	America

05-J	**anA**	/-gAnE	(f),	[n]	grandmother
15-K	**anAr**		(m),	[n]	pomegranate(s)
17-B	**andAz-a**	/-E	(f),	[n]	size, measure, measurement, amount
12-G	**anDIwAl**	/-An	(m),	[n]	friend, companion, co-worker
	anDIwAl-a	/-AnE	(f)		girl-friend, lover
27-I	**angul**		(m),	[n]	1. noise, uproar 2. an intricate problem
15-K	**angUr**		(m),	[n]	grape(s)
07-M	**anguR**	/-Una	(m),	[n]	courtyard, compound
25-K	**apIn**		(m),	[n]	opium
23-I	**aqrab**		(m.s),	[n]	8th Afghan month (begins October 23)
03-B	**arzAn**		(m),	[adj]	cheap, inexpensive
	arzAn-a	/-E	(f)		
26-I	**arzukht**		(m),	[n]	value, worth, merit, importance
23-I	**asad**		(m.s),	[n]	5th Afghan month (begins July 23)
08-K	**asAn**		(m),	[adj]	easy
	asAn-a	/-E	(f)		
25-K	**askar**	/-An	(m),	[n]	soldier
	askar-a	/-AnE	(f)		
25-K	**askaruy**		(f),	[n]	military, army
24-K	**ashak**		(m),	[n]	an Afghan ravioli dish
03-K	**ashnA**	/-yAn	(m),	[n]	friend, companion, acquaintance
	ashnAy-a	/-AnE	(f)		
03-B	**atu**		(m),	[num]	eight
06-L	**atu-wIsht**		(m),	[num]	twenty-eight
05-J	**atu-las**		(m),	[num]	eighteen
07-M	**atyA**		(f.s)	[num]	eighty
02-K	**aw**			[con]	and
18-B	**awkh-Ey**	/-I	(m),	[n]	brother-in-law (wife's brother)
27-B	**awlAd**		(m),	[n]	child(ren), offspring
10-I	**awrEdul**			[v.t]	to hear, to listen
07-M	**awyA**		(f.s),	[num]	seventy
10-I	**ax-istul**			[v.t]	to take, to buy, to get
25-K	**axta**		(f, m),	[adj]	1. engaged, busy, occupied 2. addicted
17-K	**axtur**		(m),	[n]	a Muslim religious festival
14-L	**azAd**		(m),	[adj]	1. free, independent 2. open, wide
	azAd-a	/-E	(f)		
26-I	**azAn**		(m),	[n]	call to prayer

(A)

16-G	**AhwAl**		(m),	[n]	1. situation, condition 2. news
03-B	**AlU**	/-gAn	(m),	[n]	potato
01-B	**AmAn**		(m),	[n]	peace, security
07-M	**Amir**	/-An	(m),	[n]	director
	Amir-a	/-AnE	(f)		
27-I	**ArAm**		(m),	[adj]	quiet, calm, peaceful
	ArAm-a	/-E	(f)		
02-K	**As**	/-An	(m),	[n]	horse
	asp-a	/-E	(f)		
11-B	**AsmAn**		(m),	[n]	sky, heaven
11-B	**AsmAn-I**		(f.s),	[adj]	1. sky blue 2. heavenly, divine
01-I	**Ashpaz**	/-An	(m),	[n]	cook
	Ashpaz-a	/-AnE	(f)		
09-K	**AshpazI kawul**		(f, m),	[comp. v.t]	to cook

12-B	**Ashpaz-xAn-a**	/-E	(f),	[n]	kitchen
25-B	**AwUkhtul**		(f, m),	[v.t]	1. to change, to turn 2. to abandon
25-K	**AxEranuy**		(f),	[adj]	the last
21-J	**Aynda**		(f, m),	[n]	coming, future

(b)

15-K	**ba**			[modal]	will, shall
14-L	**bach**		(m),	[n]	protection
02-K	**bad**		(m),	[adj]	bad, of poor quality, faulty
	bad-a	/-E			
27-I	**badal**		(m),	[n]	1. vengeance, retaliation 2. substitution
16-G	**badal-awul**		(f, m),	[comp. v.t]	to replace, to substitute, to exchange
05-B	**bad-ranga**		(f, m),	[adj]	1. ugly 2. infamous 3. defamed
14-L	**bah-Edul**		(f, m,)	[v.i]	to flow, to run
21-J	**bahar**			[adv, prep]	outside
03-K	**bahran-Ey**	/-I	(m),	[adj]	1. foreigner 2. foreign
	bahran-uy		(f)		
09-K	**baj-a**	/-E	(f),	[adv]	hour, o'clock
20-J	**bakhul**		(f, m)	[v.t]	to pardon, to forgive, to donate
14-L	**bakhuna**		(f),	[n]	pardon, forgiveness
14-L	**bakhuna ghOkhtul**			[v.t]	to ask for pardon
04-L	**baks**	/-Una	(m),	[n]	box, case, suitcase, briefcase
11-K	**bal**		(m),	[adj]	ablaze, kindled
	bal-a	/-E	(f)		
11-K	**bal-awul**		(f, m),	[comp. v.t]	to light, to turn on
16-G	**balA**	/-gAnE	(f),	[n]	1. calamity, disaster 2. ghost
09-K	**band**	/-Una	(m),	[n]	1. band, strap 2. dam
11-K	**band**		(m),	[adj]	closed, shut
	band-a	/-E	(f)		
11-K	**band-awul**		(f, m),	[comp. v.t]	to close, to shut
25-K	**banyAn**	/-Una	(m),	[n]	sweater
09-K	**barakat**	/-Una	(m),	[n]	blessing, benediction
14-L	**barq**		(m),	[n]	1. electricity 2. light(s)
O3-K	**baryAl-Ey**	/-I	(m),	[adj]	successful, victorious
	baryAl-uy		(f)		
16-B	**bas**			[adv]	enough, stop
26-I	**bA-arzukhta**		(f, m),	[n]	value, worth
04-L	**bAgh**	/-Una	(m),	[n]	garden, orchard
18-L	**bAlA**			[adj, prep]	1. past 2. over, up
10-I	**bAlA-pOsh**	/-Una	(m),	[n]	overcoat, coat
02-K	**bAlakht**	/-Una	(m.s),	[n]	pillow
04-L	**bAm**	/-Una	(m),	[n]	roof, house-top
04-L	**bAndE**			[post]	on, above, up, over
03-B	**bAnjAn**	/-Una	(m),	[n]	eggplant
22-I	**bAnk**	/-Una	(m),	[n]	bank
13-K	**bAr**	/-Una	(m),	[n]	1. load, burden 2. produce, crop
12-G	**bAra**			[prep]	about, concerning, regarding
16-G	**bArAn**		(m),	[n]	rain
25-K	**bAwar**		(m),	[n]	trust, assurance
25-K	**bAwar larul**		(m),	[comp. v.t]	to trust
16-G	**bAyad**			[adv]	must, should, ought to
11-K	**bAysukul**	/-Una	(m),	[n]	bicycle

03-B	**bAzAr**	/-Una	(m),	[n]	bazar, market
18-L	**bE-chAra**		(f, m),	[adj]	poor, helpless, remedyless
19-J	**bE-gAr**		(m),	[n]	forced labor, unpaid labor
15-K	**bE-ghama**		(f, m),	[adj]	worriless, untroubled,
22-I	**bEl**		(m),	[adj]	1. separate, different 2. various
	bEl-a	/-E	(f)		
22-I	**bEl-awul**		(f, m)	[comp. v.t]	to separate
19-B	**bErta**			[adv]	1. back, again 2. fro, away
16-B	**bil**	/-Una	(m),	[n]	bill
04-B	**bilkOl**			[adv]	completely, entirely, exactly
21-B	**bistar-a**	/-E	(f),	[n]	bed, bedroll
10-I	**bIwul**		(f, m),	[v.t]	to take (animate objects)
05-J	**bIzO**	/-gAnE	(f),	[n]	monkey
19-J	**bOT**	/-Una	(m),	[n]	shoe, boot
25-K	**bOxt**		(m),	[adj]	busy, engaged, occupied
	bOxt-a	/-E	(f)		
06-L	**bRastun**	/-E	(f),	[n]	quilt
08-B	**bul**		(m),	[adj]	other, next, following
15-K	bul-a	/-E	(f)		
15-K	**bul sabA**			[adv]	the next day
15-K	**burAbar**		(m),	[adj]	1. equal, even, on a par 2. exact
	burAbar-a	/-E	(f)		
18-L	**bUr-a**	/-E	(f),	[n]	woman who has lost her son
04-L	**bUra**		(f),	[n]	sugar
13-K	**bUy**		(m),	[n]	smell, odor
13-K	**bUy-awul**		(f, m)	[comp. v.t]	to smell
11-B	**byA**			[adv]	1. again 2. then, later
09-K	**byAtI**	/-uy	(f),	[n]	scissors, shears

(ch)

11-K	**chakar wahul**		(m.s),	[comp. v.t]	to stroll, to walk
22-I	**chal-awul**		(f, m),	[v.t]	to drive, to operate
14-B	**chap**		(m),	[adj]	left
25-K	**chars**		(m),	[n]	hashish
8-K	**chaTak**		(m),	[adj]	fast, quick, speedy
	chaTak-a	/-E	(f)		
14-B	**chawk**	/-Una	(m),	[n]	intersection
22-I	**chawul**		(f, m),	[v.t]	1. to explode 2. to crack
07-M	**chA**			[obj.q]	whom
24-K	**chAp**		(m),	[n]	print, edition
24-K	**chAp-awul**		(m.s)	[comp. v.t]	to print
17-K	**chAr-shamb-a**	/-E	(f),	[n]	Wednesday
17-K	**chAR-u**	chaRE	(f),	[n]	knife
01-B	**chAy**		(m.s),	[n]	tea
12-G	**chE**			[conj]	that, so that
03-K	**chErta**			[q adv]	where
23-I	**chingAkh**		(m.s),	[n]	1. crab 2. (see **saratan**)
20-J	**chIchul**		(f, m),	[v.t]	to bite, to sting
11-K	**chIgh-a**	/-E	(f),	[n]	cry
11-K	**chIghE wahul**		(f.p),	[v.t]	to cry out, to scream
14-L	**chup**		(m),	[adj]	silent, quiet
	chup-a	/-E	(f)		

05-J	**churg**	/-An	(m),	[n]	cock
	churg-a	/-E	(f),	[n]	hen

(d)

05-J	**da**		(m.s),	["be" v]	she/it is
07-B	**daftar**	/-Una	(m),	[n]	1. office 2. account book
02-K	**dagha**		(f, m),	[dem.pro]	this, it
23-I	**dalwa**		(f.s),	[n]	11th Afghan month (begins January 21)
22-I	**dam-awul**		(m.s),	[comp. v.t]	to brew, to steam
14-L	**danuna**			[adv]	inside
18-L	**daqIq-a**	/-E	(f),	[n]	minute
11-K	**dar-**			[pro]	directive pronoun (to you)
12-G	**dar-Edul**		(f, m),	[v.i]	1. to stand 2. to stop
11-D	**dar-kawul**		(f, m),	[v.t]	to give you
01-I	**darI**		(f.s),	[n]	Afghan dialect of Persian
10-B	**darjun**	/-Una	(m),	[n]	dozen
20-i	**darlOdul**		(f, m),	[v.t]	to have (see larul)
11-K	**darmal**	/-Una	(m),	[n]	medicine, drug
07-M	**dars**	/-Una	(m),	[n]	lesson, studies, teaching
13-K	**dars war-kawul**		(m.s),	[comp. v.t]	to teach (a lesson)
15-K	**dasht-a**	/-E	(f),	[n]	desert
08-K	**dawA**	/-gAnE	(f),	[n]	1. medicine, drug 2. a chemical
26-B	**dawlat**	/-Una	(m),	[n]	1. state, country 2. riches
02-K	**dA**		(f, m),	[dem.pro]	this, it
05-J	**dA**		(f.s),	[pro]	she - near
15-K	**dAl**		(m),	[n]	lentils
21-J	**dAngul**		(f, m)	[v.t]	to jump, to run
07-M	**dArU**	/-gAn	(m),	[n]	1. drug, medicine 2. spices
13-K	**dAsE**			[prep]	like, such
26-B	**dAwtalab**	/-An	(m),	[n]	volunteer, candidate, entrant
11-B	**dAxil-I**		(f.s),	[adj]	internal, interior, national
06-B	**dE**		(f, m),	[pro]	1. you (see 20-D for it's special past tense usage.)
10-I			(f, m),	[pos. pro]	1. your (see stA)
07-M	**dE**		(f.s),	[obj. pro]	her - near (see haghE)
05-B	**dE**			[adv]	may, let
06-L	**dErsh**		(m),	[num]	thirty
01-I	**dEy**		(m.s),	[pro]	1. he - near (see haghu)
			(m.s),	["be" v]	2. he/it is
21-J	**distarxAn**	/-Una	(m),	[n]	table cloth
03-J	**dI**		(f, m),	["be" v]	these/those/they are
08-K	**dOA**		(f),	[n]	prayer, benediction
25-K	**dObI**	/-yAn	(m),	[n]	launderer
07-B	**dOd**		(m),	[n]	1. custom, ceremony 2. way, manner
16-G	**dOk-a**	/-E	(f),	[n]	deceit, cheating
05-J	**dOst**	/-An	(m),	[n]	friend, companion
05-J	**dOst-I**		(f),	[n]	friendship
03-K	**dOy**		(f, m),	[pro]	1. they - near (see haghOy)
07-M				[obj. pro]	2. them - near (see haghOy)
03-B	**drE**		(f),	[num]	three
03-B	**drE-yum**		(m),	[n]	third
20-J	**drOgh**	/-Una	(m),	[n]	1. lie, falsehood 2. false, untrue

02-K	**drUnd** drAnu dran-a /-E	(m), (f)	[adj]	1. heavy, weighty 2. esteemed
08-K	**du**		[prep]	of, from
07-B	**du . . . na**		[prep]	of
08-K	**du . . . dupAra**		[prep]	for
07-M	**du chA**		[pos. q]	whose
07-M	**du dE**	(f.s),	[pos. pro]	hers, her - near
07-M	**du dOy**	(f, m),	[pos. pro]	their - near
07-M	**du duh**	(m.s),	[pos. pro]	his - near
14-L	**du gharmE DODuy**		[n. phrase]	lunch
07-M	**du haghE**	(f.s),	[pos. pro]	hers, her - far (see du dE)
07-M	**du haghOy**	(f, m),	[pos. pro]	theirs, their - far
07-M	**du haghu**	(m.s),	[pos. pro]	his - far (see du duh)
14-L	**du mAkhAm DODuy**		[n. phrase]	supper, dinner
18-L	**du pAsa**		[prep]	1. above, up, over 2. past
07-M	**duh**	(m.s),	[obj. pro]	him - near (see haghu)
03-K	**dulta**		[adv]	here
06-L	**dur-wIsht**	(m),	[num]	twenty-three
07-B	**dustUr**	(m),	[n]	custom, tradition
17-K	**dU-shamb-a** /-E	(f),	[n]	Monday
08-K	**dUkAn** /-Una	(m),	[n]	shop
15-K	**dUkAn-dAr** /-An	(m),	[n]	shopkeeper
05-J	**dUkhmun** /-An	(m),	[n]	enemy
05-J	**dUkhman-I**	(f),	[n]	enmity, hostility, animosity
18-L	**dUmra**		[adv]	so much, as much, as long, so many
16-G	**dUnyA**	(f),	[n]	world
02-B	**dwa**	(f.s),	[num]	two
02-B	**dwa-yum**	(f, m),	[n]	second
06-L	**dwa-wIsht**	(m),	[num]	twenty-two
05-J	**dwOlas**	(m),	[n]	twelve
02-B	**dwa-yum**	(m),	[num]	second
19-J	**dwARa**	(f.s),	[adj]	both
05-J	**dyarlas**	(m),	[num]	thirteen

(D)

11-B	**Dabal** Dabal-a /-E	(m), (f)	[adj]	1. thick, heavy 2. double
02-K	**Dangur** Dangur-a /-E	(m), (f),	[adj]	.thin, skinny
15-K	**Dawl**	(m),	[n]	kind, sort, type, variety
27-I	**Dak** Dak-a /-E	(m), (f)	[adj]	full, loaded
27-I	**Dak-awul**	(f, m),	[comp. v.t]	to fill, to load
22-I	**Daz** /-Una	(m),	[n]	the sound of gun fire, shot
22-I	**Daz kawul**	(m.s),	[comp. v.t]	to fire a gun
01-I	**DAktur** /-An DAktur-a /-AnE	(m), (f)	[n]	doctor
14-L	**DAng** /-Una	(m),	[n]	club, stick
01-B	**DEr** DEr-a /-E	(m), (f)	[adj, adv]	much, more, very, very much
05-J	**DODuy**	(f),	[n]	1. bread 2. meal 3. banquet
10-I	**DurEwur** /-An	(m),	[n]	driver

(E)

04-L	**-E**	(f, m),	[v suffix]	you
23-B	**EbAdat**	(m),	[n]	worship
23-B	**EbAdat kawul**	(m),	[comp. v.t]	to worship

(f)

01-I	**farAnsaw-Ey** /-I farAnsaw-uy	(m), (f)	[n]	a Frenchman
01-I	**farAnsaw-I**	(f.s),	[n]	French
19-J	**farq**	(m),	[n]	difference, distinction
21-J	**farsh** /-Una	(m),	[n]	a floor covering such as a rug or carpet
15-K	**fasul** /-Una	(m),	[n]	1. season 2. crop 3. chapter
14-L	**fawran**		[adv]	immediately, at once
02-B	**fazul**	(m),	[n]	grace, blessing
10-I	**fAbrIk-a** /-E	(f),	[n]	factory
19-J	**fArsI**	(f.s),	[n]	Persian, Farsi
24-B	**fAyd-a** /-E	(f),	[n]	profit, use, advantage, benefit
24-B	**fAyda larul**	(f.s),	[comp. v.t]	to be useful, beneficial
24-K	**fEysal-a** /-E	(f),	[n]	decision
24-K	**fEysala kawul**	(f.s)	[comp. v.t]	to decide, to make a decision
12-G	**fikur**	(m),	[n]	thought, reflection, idea, thinking
12-G	**fikur kawul**	(m.s)	[comp. v.t]	to think, to care
15-B	**fuqat**		[adv]	only, merely

(g)

20-J	**gaD-awul**	(m.s),	[comp. v.t]	to mix, to combine
10-I	**ganDul**	(f, m),	[v.t]	to sew, to mend
14-L	**garm** garm-a /-E	(m), (f)	[n]	warm
24-B	**gaT-a** /-E	(f),	[n]	1. profit, benefit 2. interest
23-I	**gaTul**	(f, m),	[v.t]	1. to earn 2. to win
24-B	**gaTa kawul**	(f.s),	[comp. v.t]	to profit, to benefit
18-L	**gAwanD-Ey** /-IyAn gAwanD-uy	(m), (f)	[n]	neighbor
11-B	**gaz** /-Una	(m),	[n]	about 40 inches
24-K	**gItar** /-Una	(m),	[n]	guitar
21-B	**gOmunz** /-Una	(m),	[n]	comb
21-B	**gOmunz-awul**	(f, m),	[comp. v.t]	to comb
03-B	**grAn** grAn-a /-E	(m), (f)	[adj]	1. expensive, costly 2. dear
12-G	**grUp** /-Una	(m),	[n]	globe, bulb, lamp
26-I	**gUnA** /-gAnE	(f),	[n]	sin, fault
12-G	**gurz-Edul**		[v.i]	1. to walk 2. to turn, to spin
02-K	**gwul** /-Una	(m),	[n]	flower, rose
03-K	**gwut-a** /-E	(f),	[n]	1. finger, toe 2. ring

(gh)

17-K	**ghag kawul**		(m.s),	[comp. v.t]	to call out
12-G	**ghag-Edul**		(m.s),	[v.i]	to talk, to speak
05-J	**ghal**	ghlu	(m),	[n]	thief
	ghl-a	/-E	(f)		
27-B	**ghamjan**		(m),	[adj]	sad, bereaved, unhappy
	ghamjan-a	/-E	(f)		
12-G	**ghanum**		(m),	[n]	wheat
21-J	**ghapul**		(f, m),	[v.t]	to bark
15-K	**ghar**	ghrUna	(m),	[n]	mountain
21-J	**gharIb**	/-An	(m),	[n,adj]	1. poor, needy 2. strange
	gharIb-a	/-E	(f)		
1[illegible]	**gharm-a**	/-E	(f),	[n]	noon, midday
02-K	**ghaT**		(m),	[adj]	big, large, fat
	ghaT-a	/-E	(f)		
08-K	**ghayrat**		(m),	[n]	zeal, courage, manliness
21-B	**ghAkh**	/-Una	(m),	[n]	tooth
13-B	**ghAluy**		(f),	[n]	carpet, rug
17-B	**ghAR-a**	/-E	(f),	[n]	1. neck, throat 2. collar
23-I	**ghbargOlEy**		(m.s),	[n]	1. twins 2. (see **jawzA**)
27-I	**ghlA**		(f),	[n]	theft, robbery
11-K	**ghlA kawul**		(f.s),	[comp. v.t]	to steal
10-I	**ghOkhtul**		(f, m),	[v.t]	to want, to ask, to request
22-I	**ghOrz-awul**		(f, m),	[v.t]	to throw, to cast, to discard, to omit
07-M	**ghOsa**		(f),	[ad, n]	1. angry, mad 2. anger, fury, rage
04-L	**ghwag**	/-Una	(m),	[n]	ear
11-K	**ghwag nIwul**		(m.s),	[v.t]	to hear, to listen
09-K	**ghwakh-a**	/-E	(f),	[n]	meat
17-K	**ghwaR-awul**		(f, m),	[comp. v.t]	to spread out, to open
11-K	**ghwaRI**		(m),	[n]	cooking oil, grease, shortening
05-J	**ghwA**	/-gAnE	(f),	[n]	cow
23-I	**ghwAE**		(m.s),	[n]	1. ox 2. (see **sawr**)
13-K	**ghwunaf'**			[prep]	like, as

(h)

08-K	**haft-a**	/-E	(f),	[n]	week
09-K	**haguy**		(f),	[n]	egg
01-I	**hagha**		(f, m),	[pro]	he/she - far
02-K	**hagha**		(f, m),	[dem. pro]	that, those
07-M	**haghE**		(f.s)	[obj. pro]	her - far (compare dE)
03-K 07-M	**haghOy**		(f, m),	[pro]	1. they - remote (see dOy) 2. them - far (compare dOy)
07-M	**haghu**		(m.s),	[obj. pro]	him
26-I	**haj**		(m),	[n]	pilgrimage to Mecca
12-G	**hakla**			[prep]	regarding, about
03-K	**halta**			[adv]	there
01-I	**haluk**	/-An	(m.s),	[n]	boy
10-I	**halwA**		(f.s),	[n]	pudding, dessert
04-B	**ham**			[adv]	also, too
22-B	**ham-dA-ranga**			[adv]	in the same manner, thus, so, such

09-B	**ham-dulta**		[adv]	here, in this place, here in
01-B	**ham-dUmra**	(f.s),	[adj]	this much, all
08-B	**ham-kAr** /-An	(m),	[n]	fellow-worker, co-worker, colleague
	ham-kAr-a /-AnE	(f)		
18-B	**ham-zOl-Ey** /-I	(m),	[adj]	peer, the same age
	ham-zOl-E	(f)		
23-I	**hamal**	(m.s),	[n]	1st Afghan month (begins March 21)
23-I	**hamEsha**		[adv]	1. always, ever 2. eternal
10-I	**haqIqat**	(m.s),	[n]	truth, reality, fact
26-I	**har**	(m),	[adj]	every, each, any
	har-a /-E	(f)		
06-L	**har-tsOk**	(f, m),	[pro]	everyone
22-I	**har-chA**	(f, m),	[pro]	everyone, anyone
26-I	**har-chErta**		[adv]	everywhere
26-I	**har-shEy**	(m),	[pro]	everything, anything
26-I	**har-tsu**	(m),	[pro]	everything
26-I	**har-waxt**		[adv]	always, all the time
26-I	**har-yaw**	(m.s),	[adv]	every one
25-K	**harakat kawul**	(m.s),	[comp. v.t]	to move, to begin to move
16-G	**hatman**		[adv]	certainly, definitely, by all means
16-G	**hatsa**	(f.s),	[n]	1. endeavor, effort 2. wish
16-G	**hatsa kawul**	(f.s),	[comp. v.t]	to try, to put forth effort
10-I	**hawA**	(f),	[n]	1. weather, climate 2. air
09-K	**hayA**	(f.s),	[adj]	modesty, prudence, shame
02-K	**hAgha**	(f, m),	[dem.pro]	that, those
03-B	**hAl** /-At	(m.s),	[n]	condition (of health), state, mood
24-K	**hErawul**	(f, m),	[comp. v.t]	to forget
04-L	**hEts**		[n]	nothing, none
12-G	**hEts kala**		[adv]	never
06-L	**hEts shEy**	(m.s),	[n]	nothing
04-L	**hEts-tsOk**	(f, m),	[pro]	nobody, no one
06-B	**hEwAd** /-Una	(m),	[n]	country, homeland
01-I	**hindI**	(f.s),	[n]	Hindi
21-J	**his**	(m),	[n]	feeling, sense
21-J	**his kawul**	(m),	[comp. v.t]	to feel, to sense
16-G	**hIla**	(f.s),	[n]	hope, desire, expectation, wish
16-G	**hIla larul**	(f.s),	[comp. v.t]	to hope, to wish, to desire
01-I	**hO** (also Aw),		[adv]	yes, O.K.
12-G	**hOTal** /-Una	(m),	[n]	hotel, restaurant
23-I	**hUt**	(m.s),	[n]	12th Afghan month (begins February 20)

(i)

08-B	**idArI**	(f.s),	[n]	administrative, executive
16-G	**ihtirAm**	(m),	[n]	respect, reverence, esteem, honor
16-G	**ihtyAt**	(m),	[n]	caution, precaution, carefulness
16-G	**ihtyAt kawul**	(m),	[comp. v.t]	to be cautious, to be careful
16-G	**ijAza**	(f.s),	[n]	permission
09-B	**ilAj**	(m.s.),	[n]	cure, remedy, treatment
11-K	**imdAd-I**	(f.s),	[adj]	helping, aiding, assisting
16-G	**imkAn**		[adv]	possible
16-G	**imkAn larI**	(m),	[comp. v.t]	It is possible

16-G	**imtihAn**	/-Una	(m),	[n]	test, examination
02-K	**inglistAn**		(m.s),	[n]	England
01-I	**inglIs-Ey** / inglIs-uy	/-I	(m.s), / (f)	[n]	1. an Englishman 2. a foreigner
01-I	**inglIs-I**		(f.s),	[n]	English, the language
15-K	**inshAlA**			[n.phrase]	God-willing
14-L	**intizAr Istul**		(m.s),	[v.i]	to wait
07-M	**islAm**		(m),	[n]	Islam
21-J	**islAmabAd**		(m.s)	[n]	Islamabad (capital of Pakistan)
13-B	**istEmAl-awul**		(m),	[comp. v.t]	to find, to locate, to produce
13-B	**istEmAl-Edul**		(m),	[comp. v.i]	to be found
27-I	**istilA**	/-hAt	(f),	[n]	term, idiom
24-B	**istirAhat**		(m),	[n]	rest, relaxation, repose
24-B	**istirAhat kawul**		(m.s),	[comp. v.t]	to rest, to relax
26-I	**itirAf**		(m),	[n]	confession, admission
26-I	**itirAf kawul**		(m.s),	[comp. v.t]	to confess, to admit

(I)

04-L	**-I**		(f, m),	[v suffix]	he/she/it/they
05-B	**ImAn**		(m),	[n]	faith, belief
10-I	**InjIl**		(m),	[n]	New Testament, Gospel
13-K	**IrAn**		(m.s),	[n]	Iran
03-K	**Isaw-Ey** / Isaw-uy	/-I	(m), / (f)	[n]	Christian

(j)

23-I	**jadI**		(f.s),	[n]	10th Afghan month (begins December 22)
08-K	**jahAd**		(m),	[n]	holy war, crusade
08-K	**jahAd kawul**		(m),	[comp. v.t]	to wage a holy war
19-B	**jalAlAbAd**		(m),	[n]	Jalalabad (a city in Afghanistan)
14-L	**jang**	/-Una	(m),	[n]	battle, war, quarrel, fight
14-L	**jang kawul**		(m),	[comp. v.t]	to fight, to quarrel, to wage a war
25-K	**jawArI**		(f),	[n]	gambling
23-I	**jawzA**		(f.s),	[n]	3rd Afghan month (begins May 22)
10-I	**jAmE**		(f),	[n]	clothes, garment
07-M	**jArU**	/-gAn	(m),	[n]	broom
07-M	**jArU kawul**		(m.s.),	[comp. v.t]	to sweep
01-B	**jOR** / jOR-a	/-E	(m), / (f)	[adj]	healthy, well
17-B	**jOR-a**	/-E	(f),	[n]	pair
11-K	**jOR-awul**		(f, m),	[comp. v.t]	to make, to build, to repair
13-B	**jOR-Edul**		(f, m),	[comp. v.i]	to be made
06-L	**jub**	/-Una	(m),	[n]	pocket
05-J	**jug**		(m),	[adj]	tall, high
14-L	**junUb**		(m),	[n]	south
10-I	**jurg-a**	/-E	(f),	[n]	council, assembly, meeting
04-L	**jUmAt**	/-Una	(m),	[n]	mosque, congregation
17-K	**jUmm-a**	/-E	(f),	[n]	Friday

(k)

23-I	**kab**		(m),	[n]	1. fish 2. (see **hUt**)
16-B	**kabAb**	/-Una	(m),	[n]	kebab, roast meat, barbecue
04-L	**kadU**	/-gAn	(m),	[n]	squash, pumpkin, gourd
08-B	**kala**			[adv]	when
23-I	**kala kala**			[adv]	sometimes, now and then
08-B	**kala nA kala**			[adv]	sometimes, now and then
09-K	**kalA**	/-gAnE	(f),	[n]	fort, fortress
06-B	**kalan**		(m.p),	[n]	years
06-L	**kalIsA**	/-gAnE	(f),	[n]	church
04-L	**kam** kam-a	 /-E	(m), (f)	[adj]	few, little, insufficient
07-M	**kamIs**	/-Una	(m),	[n]	shirt
08-K	**kamp**	/-Una	(m),	[n]	camp, refugee camp
27-I	**kam tur kama**			[prep phrase]	at least
22-I	**kanzA kawul**		(f.s),	[comp. v.t]	to curse, to call names
15-K	**karul**			[v.t]	to sow
05-B	**karArI**		(f.s),	[adj]	calm, quietness, slowness, peace
26-I	**kas**	/-An	(f, m),	[n]	person, someone, somebody
18-L	**kasOR-a**	/-E	(f),	[n]	bag
16-G	**kashkE**			[exclamation]	I wish, O that
12-G	**kaT**	/-Una	(m),	[n]	bed. cot
20-J	**katul**		(f, m),	[v.t]	to look, to examine, to watch
08-K	**kAbul**		(m.s),	[n]	Kabul
02-K	**kAghaz**		(m.s),	[n]	paper
05-B	**kAl**	/-Una	(m),	[n]	year
07-M	**kAlI**		(m.s),	[n]	1. clothes 2. furniture
07-B	**kAmyAb** kAmyAb-a	 /-E	(m), (f)	[adj]	successful
06-L	**kAr**	/-Una	(m),	[n]	work, duty, occupation, job, labor
07-M	**kAr kawul**		(m.s),	[v.t]	to work
08-K	**kAr-gur**	/-An	(m),	[n]	worker, labor, workman
25-K	**kAs-a**	/-E	(f),	[n]	bowel
04-L	**kE**			[post]	in, inside
16-G	**kEdEy shI**			[v. phrase]	It is possible
06-L	**kEdul**		(f, m),	[v.i]	1. to become 2. to happen
20-J	**kEkhOdul**		(f, m),	[v.t]	to put, to place
10-B	**kEl-a**	/-E	(f),	[n]	banana
12-G	**kEn-Astul**			[v.i]	to sit
08-K	**kilI**	/-gAnE	(f),	[n]	key
19-J	**kishtuy**		(f),	[n]	boat, ship, canoe
02-K	**kitAb**		(m.s),	[n]	book
17-K	**kitAb-xAn-a**	/-E	(f),	[n]	library
06-L	**kitAbch-a**	/-E	(f),	[n]	notebook
23-I	**kitAbtUn**	/-Una	(m),	[n]	library
03-B	**kIlO**		(m.s.),	[n]	1,000 grams
08-B	**kIN** (also gus)		(m),	[n]	left
03-K	**klak** klak-a	 /-E	(m), (f)	[adj]	1. hard, firm, solid 2. staunch
04-L	**kOchn-Ey** kOchn-uy (f)	/-I	(m),	[adj]	small, little
20-J	**kOft-a**	/-E	(f),	[n]	ground beef

13-K	**kOg**	kAg-u	(m),	[adj]	crooked, bent
	kag-a	/-E	(f)		
26-B	**kOmak**	/-Una	(m),	[n]	help, assistance, aid
26-B	**kOmak kawul**		(m),	[comp. v.t]	to help, to assist, to aid
03-K	**kOr**	/-Una	(m),	[n]	house, home
10-I	**kOrAn**		(m.s),	[n]	Quran
12-G	**kOranuy**		(f),	[n]	family, household
21-B	**kOrs**	/-Una	(m),	[n]	course
07-M	**kOrtuy**		(f),	[n]	coat, jacket
16-G	**kOshush**		(m),	[n]	effort, endeavor, attempt
16-G	**kOshush kawul**		(m),	[comp. v.t]	to try, to attempt
07-M	**kOT-a** /-E		(f),	[n]	room, cell
11-K	**krAy-a**	/-E	(f),	[n]	rent, fare, hire
21-B	**krIm**	/-Una	(m),	[n]	toothpaste, cream, paste
07-M	**ku**			[conj]	or, if
08-K	**kul-Ey**	/-I	(m),	[n]	village, hamlet
05-J	**kuRkuy**		(f),	[n]	window
18-B	**kushur**		(m),	[adj]	younger, junior
	kushr-a	/-E	(f)		
09-K	**kUm**			[q, pro]	which
03-K	**kUN**	kANu	(m),	[adj]	deaf
	kaN-a	/-E	(f)		
22-I	**kUts-a**	/-E	(f),	[n]	alley, street

(kh)

14-B	**kha nO**			[adv. phrase]	well then
04-L	**khAr**	/-Una	(m),	[n]	city, town
16-G	**khAyI**			[adv]	perhaps, maybe, possibly
05-J	**khAysta**		(f, m)	[adj]	beautiful, pretty
08-B	**khI**			[n]	right
18-B	**khIn-a**	/-E	(f),	[n]	sister-in-law (wife's sister)
10-B	**khkAra kawul**		(f, m),	[v.t]	to show, to reveal
11-B	**khkAr-Edul**			[v.i]	to look like, to appear
02-K	**khkwul-Ey** /-I		(m),	[adj]	handsome, beautiful, pretty
	khkwul-E		(f)		
01-I	**khOwUnk-Ey** /-I		(m),	[n]	teacher, instructor, tutor
	khOwUnk-E		(f)		
23-I	**khOwUnz-Ey** /-I		(m),	[n]	school
01-B	**khu**		(m),	[adj]	good, well, ok
	kh-a	/-E	(f)		
05-B	**khuz-a**	/-E	(f),	[n]	woman, wife, a married female

(l)

14-L	**lagawul**		(f, m),	[v.t]	1. to light 2. to turn on
25-K	**lagyA**		(f, m),	[adj]	busy, engaged
13-K	**laka**			[prep]	as, like
22-I	**lakht-Ey**	/-I	(m),	[n]	ditch, small stream
12-B	**lambar**	/-Una	(m),	[n]	number
11-K	**lamun**	/-I	(f),	[n]	skirt

02-K	**lanD**		(m),	[adj]	short
	lanD-a	/-E	(f)		
04-L	**larul**		(f, m),	[v.t]	to have, to possess
11-K	**larg-Ey**	/-I	(m),	[n]	wood
04-L	**laRam**	/-An	(m),	[n]	1. scorpion 2. (see **aqrab**)
03-B	**las**		(m),	[num]	ten
24-K	**laT-awul**		(f, m),	[comp. v.t]	to seek, to search
17-B	**lAkin**			[conj]	but, however, never-the-less
11-K	**lAmbO wahul**		(f.s)	[comp. v.t]	to swim
21-J	**lAmbul**		(f, m),	[v.t]	to bathe
04-L	**lAndE**			[post]	under, beneath, down
14-B	**lAr**	/-I	(f),	[n]	1. way, track 2. method
19-J	**lAruy**		(f),	[r]	truck, lorry
04-L	**lAs**	/-Una	(m),	[m]	hand
16-G	**lAzim**		(m),	[adj]	necessary
15-K	**lEgul**		(f, m),	[v.t]	to send, to dispatch
18-B	**lEwar**	/-An	(m),	[n]	brother-in-law (husband's brother)
13-K	**lEwu**		(m),	[n]	wolf
13-K	**lEwan-Ey**	/-I	(m),	[n]	mad, crazy, insane
	lEwanuy	(f)			
10-I	**lIdul**		(f, m),	[v.t]	to see
10-I	**lIk**	/-Una	(m),	[n]	1. letter 2. writing
10-I	**lIkul**		(f, m),	[v.t]	to write
05-J	**lIkUnk-Ey**	/-I	(m),	[n]	1. writer 2. clerk, scribe
	lIkUnk-E	(f)			
23-I	**lInda**		(f),	[n]	1. bow 2. (see **qaws**)
18-L	**lIs-a**	/-E	(f),	[n]	high school
13-K	**lmar**	/-Una	(m),	[n]	sun
18-B	**lmas-Ey**	/-I	(m),	[n]	grandson
	lmas-uy		(f),	[n]	granddaughter
23-B	**lmAnzul**		(f, m),	[v.t]	1. to celebrate 2. to respect, to honor
07-M	**lOb-a**	/-E	(f),	[n]	play, game
07-M	**lObE kawul**		(f.p),	[comp. v.t]	to play
13-K	**lOghat**	/-Una	(m),	[n]	word
07-M	**lOkh-Ey**	/-I	(m),	[n]	pot, utensil, vessel
01-B	**lOmREy**		(m.s),	[n]	first
04-L	**lOy**		(m),	[adj]	big
	lOy-a	/-E	(f)		
27-I	**lOy-Edul**		(f, m),	[comp. v.i]	to become big, to grow up
09-K	**lu ... na**			[prep]	from
07-M	**lu ... sara**			[prep]	with
03-B	**lug**		(m),	[adj]	little, less, few, a few
	lug-a	/-E	(f)		
14-B	**lurE**			[adj]	far, distant, faraway, remote
14-L	**lutfan**			[adv]	please, kindly
23-B	**lmUnz**		(m),	[n]	ritual prayers
23-B	**lmUnz kawul**		(m),	[comp. v.t]	to pray (ritual prayers)
07-M	**lUnd**	lAnd-u	(m),	[adv]	wet
	lamd-a	/-E	(f)		
05-J	**lUr**	lUnE	(f),	[n]	daughter
12-G	**lw-Edul**		(f, m),	[v.i]	to fall
10-I	**lwa-stul**		(f, m),	[v.t]	to read
01-B	**lwast**		(m.s),	[n]	1. lesson 2. reading
14-L	**lwEdIz**		(m),	[n]	west

(m)

26-I	**magur**			[conj.]	but, unless
22-I	**maghAz-a**	/-E	(f),	[n]	1. store 2. magazine
16-G	**majbUr**		(m),	[adj]	compelled, forced, "have to"
	majbUr-a	/-E	(f),		
26-I	**maka**		(f.s),	[n]	Mecca (Islam's most sacred city.)
07-M	**maktab**	/-Una	(m),	[n]	school
08-B	**maktUb**	/-Una	(m),	[n]	letter, an official letter
04-L	**malgur-Ey**	/-I	(m),	[n]	friend, companion, comrade
	malgur-E		(f)		
03-K	**maluk**	/-An	(m),	[n]	chieftain, headman of the village
12-G	**malUmAt**		(m),	[n]	information, knowledge
24-B	**mana**		(f.s),	[n]	refusal, prohibition, prevention
24-B	**mana kawul**		(f.s),	[comp. v.t]	to prohibit, to prevent, to refuse
07-B	**manuna**		(f.s),	[n]	thanks, gratitude
12-B	**manzal**	/-a	(m),	[n]	1. story, floor 2. destination
22-B	**manzara**		(f),	[n]	scene, scenery, sight, view, landscape
05-J	**maN-a**	/-E	(f),	[n]	apple
25-K	**maraz**	/-Una	(m),	[n]	disease, sickness, illness
24-K	**marg**		(m),	[n]	death
23-I	**marghOmEy**		(m.s),	[n]	1. goat kid 2. (see **jadI**)
23-I	**marIz**	/-An	(m),	[adj, n]	sick, ill
	marIz-a	/-AnE	(f)		
04-L	**maRwand**	/-Una	(m),	[n]	wrist
14-L	**masrUf**		(m),	[adj]	busy, engaged, occupied
03-K	**mashhUr**		(m),	[adj]	famous, renowned, well-known
	mashhUr-a	/-E	(f)		
13-K	**matal**	/-Una	(m),	[n]	proverb
11-K	**mawAd**	/-Una	(m),	[n]	materials, articles, matters
12-G	**mawzO**		(f),	[n]	subject, topic, matter
20-J	**mayda kawul**		(f.s),	[comp. v.t]	to break into pieces
10-I	**maza**	/-E	(f),	[n]	1. taste, flavor 2. enjoyment
10-I	**maza-dAr**		(m),	[adj]	1. tasty, delicious 2. enjoyable
	maza-dAr-a	/-E	(f)		
14-B	**mazal**		(m),	[n]	1. distance 2. walking
10-I	**mazmUn**	/-Una	(m),	[n]	subject, matter, topic, content
07-M	**mA**		(f, m),	[obj. pro]	me
14-L	**mAfI**		(f),	[n]	exemption, excuse
14-L	**mAfI ghOkhtul**		(f),	[comp. v.t]	to want to be excused
11-K	**mAh-I**	/-yAn	(m),	[n]	fish
11-K	**mAhI nIwul**		(f),	[v.t]	to fish
08-K	**mAkhAm**		(m),	[n]	evening, late afternoon
08-K	**mAl**	/-Una	(m),	[n]	property, goods, merchandise
16-G	**mAl-dAr**	/-An	(m),	[n]	one who has many possessions, rich
	mAl-dAr-a	/-AnE	(f)		
01-I	**mAlI**	/-yAn	(m),	[n]	gardener
08-K	**mAlik**	/-An	(m),	[n]	1. owner, proprietor 2. God
06-L	**mAlim**	/-An	(m),	[n]	teacher, instructor, tutor
	mAlim-a	/-AnE	(f)		
06-L	**mAlT-a**	/-E	(f),	[n]	orange
09-K	**mAlUch**	/-Una	(m),	[n]	cotton
24-K	**mAlUm**		(m),	[adj]	known, evident, obvious, apparent
	mAlUm-a	/-E	(f)		

24-K	**mAlUm-awul**		(m),	[comp. v.t]	to discover, to find out
18-B	**mAmA**	/-gAn	(m),	[n]	uncle (maternal)
07-B	**mAmUr** mAmUr-a	/-An /-AnE	(m), (f)	[n]	an official, an office worker
04-L	**mAr**	/-An	(m),	[n]	snake
24-K	**mAsUl**	/-Una	(m),	[n]	1. tax 2. product, yield, crop
22-I	**mAshIn**	/-Una	(m),	[n]	machine
01-I 05-J	**mAshUm** mAshUm-a	/-An /-AnE	(m), (f),	[n] [n]	male child female child
11-K	**mAt** mAt-a	 /-E	(m), (f)	[adj]	broken, defeated
11-K	**mAt-awul**		(m),	[comp. v.t]	1. to break 2. to defeat
14-L	**mAzirit**		(m),	[n]	excuse, apology, regret
14-L	**mAzirit ghOkhtul**		(m),	[comp. v.t]	to ask pardon, to ask to be excused
10-I	**mE**		(f, m),	[pos. adj]	my (see zmA)
06-B	**mE**		(f, m),	[pro]	I (See 18-D for it's special past tense usage.)
23-B	**mEl-a**	/-E	(f),	[n]	picnic
03-K	**mElm-a** mElman-a	/-Anu /-E	(m), (f)	[n]	guest
13-B	**mElma-pAl** mElma-pAl-a	/-An /-E	(m) (f)	[n]	1. host 2. hospitable
13-B	**mElma-pAlana**		(f.s),	[n]	hospitality
22-B	**mElmapAlUnkI**		(m)	[adj]	hospitable (lit., one who does hospitality)
13-B	**mElmastyA**		(f),	[n]	party, invitation, entertainment, banquet
05-J	**mErabAn** mErabAn-a	 /-E	(m), (f)	[adj]	kind, loving, affable, gracious
01-B	**mErabAn-I**		(f.s),	[n]	kindness, affection
14-L	**mErabAnI kawul**		(f.s),	[comp. v.t]	to show kindness, to be gracious
16-G	**mERu**		(m),	[adj]	1. husband 2. brave, manly
13-K	**mEw-a**	/-E	(f),	[n]	fruit
02-K	**mEz**	/-Una	(m),	[n]	table
23-B	**millI**		(f, m),	[adj]	national
10-I	**mInzul**		(f, m),	[v.t]	to wash
20-J	**mistarI**	/-yAn	(m),	[n]	master, workman, mechanic
23-I	**mIzAn**		(m.s),	[n]	7th Afghan month (begins September 23)
10-I	**mO**		(f, m),	[pos. adj]	1. our 2. your
17-B	**mOD**		(m),	[n]	mode, fashion
02-K	**mOgak**	/-An	(m),	[n]	mouse
17-B	**mOhim** mOhim-a	 /-E	(m), (f)	[adj]	important, serious, significant
10-I	**mOjal-a**	/-E	(f),	[n]	magazine, journal
08-K	**mOjAhid**	/-In	(m),	[n]	freedom fighter, a holy warrior
16-G	**mOkalaf** mOkalaf-a	 /-E	(m), (f)	[adj]	bound, charged with a duty
03-K	**mOlA**	/-yAn	(m),	[n]	mullah, Muslim priest
05-J	**mOr**	mEndE	(f),	[n]	mother
06-L	**mOR** maR-a	mAR-u /-E	(m), (f)	[adj]	full, sated, satisfied
26-B	**mOsis-a**	/-E	(f),	[n]	organization, institute
15-K	**mOsum**	/-Una	(m),	[n]	season
07-M	**mOshkil** mOshkil-a	 /-E	(m), (f)	[adj]	hard, difficult, a problem
19-B	**mOtadil** mOtadil-a	 /-E	(m), (f)	[adj]	moderate, temperate
02-K	**mOTur**	/-Una	(m),	[n]	car, motor, truck, automobile
19-J	**mOTur-sAykul**		(m),	[n]	motorcycle, motorbike

03-B	**mruch**	(m),	[n]	pepper
09-B	**mrust-a** /-E	(f),	[n]	help, assistance
16-G	**mrusta kawul**	(f.s),	[comp. v.t]	to help, to assist
06-L	**mRu kEdul**	(f, m)	[comp. v.i]	to die
14-L	**mu-**		[neg.v. prefix]	don't
13-K	**muAyn-a** /-E	(f),	[n]	inspection, examination
13-K	**muAyna kawul**	(f.s),	[comp. v.t]	to examine
20-J	**much-awul**	(m.s),	[comp. v.t]	to kiss
08-K	**muhAjir** /-In	(m),	[n]	refugee
24-K	**mulAqAt**	(m),	[n]	meeting, visit
24-K	**mulAqAt kawul**	(m.s),	[comp. v.t]	to meet
16-G	**mumkin**		[adv]	possible, might
24-K	**mundul**	(f, m),	[v.t]	to find, to discover, to get
21-J	**munDE wahul**	(f.s)	[comp. v.t]	to run
11-K	**mun-Ey** /-I	(m),	[n]	fall, autumn
26-I	**muntazir**	(m),	[adj]	waiting, expecting, looking for
	muntazir-a /-E	(f)		
06-L	**muR** mR-u	(m),	[adj]	dead
	maR-a /-E	(f)		
14-L	**muR kawul**	(f, m)	[comp. v.t]	to kill, to extinguish, to put out
27-I	**musAbiq-a** /-E	(f),	[n]	contest, race, competition
03-K	**musulmAn** /-An	(m),	[n]	Muslim
	musulmAn-a /-E	(f)		
05-J	**mushur**	(m),	[adj]	elder, senior, chief, leader
	mushr-a /-E	(f)		
04-L	**mux** /-Una	(m),	[n]	1. face, front 2. surface, page
22-I	**muxAmux**	(m),	[adj-prep]	1. opposite, facing 2. direct, straight ahead
18-L	**muxkE**		[adv]	before, previously
09-B	**mUdIr** /-An	(m),	[n]	director, manager
	mUdIr-a /-AnE	(f)		
03-K	**mUng**		[pro]	we
07-M	**mUng**	(f, m),	[obj. pro]	us
08-K	**myAsht**	(f),	[n]	month, moon

(n)

01-I	**na**		[adv]	no
27-I	**nafar** /-An	(m),	[n]	individual, person, soldier, head
	nafar-a /-E	(f)		
02-K	**nar-Ey** /-I	(m),	[adj]	thin, mild
	nar-uy	(f)		
05-J	**nars** /-An	(m),	[n]	nurse
	nars-a /-E	(f)		
05-B	**nasIb**	(m),	[n]	portion, lot, fate, destiny, share
25-K	**naswAr**	(m),	[n]	snuff
13-K	**naswArI**	(f, m),	[adj]	brown
07-M	**nawI**	(m),	[num]	ninety
01-I	**nawkar** /-An	(m),	[n]	servant
	nawkar-a /-E	(f)		
23-B	**nawrOz**	(m.s),	[n]	New Year's Day (March 21)
12-G	**nazar**	(m),	[n]	1. opinion, viewpoint 2. look, view
15-B	**nA-balad**	(m),	[n, adj]	stranger, unfamiliar, unacquainted
	nA-balad-a /-E	(f)		

26-I	**nA-kAm**		(m),	[adj]	unsuccessful, disappointed, fail
	nA-kAm-a /-E		(f)		
19-J	**nA-kAra**		(f, m),	[adj]	useless, rejected, ugly
02-K	**nA-pOh**		(m),	[adj]	ignorant, foolish
	nA-pOh-a /-E		(f)		
02-K	**nA-rOgh**	/-An	(m),	[n, adj]	sick, ill, unhealthy, diseased
	nA-rOgh-a /-AnE		(f)		
19-J	**nA-waxt**		(m),	[adj]	late
	nA-waxt-a /-E		(f)		
20-J	**nAk**	/-Una	(m),	[n]	pear
13-K	**nArangI**		(f, m),	[adj]	orange
07-M	**nAst**		(m),	[adj, v]	1. sitting, seated 2. session
	nAst-a	/-E	(f)		
08-K	**nizhdE**			[adv]	near
01-I	**nIku**	/-gAn	(m),	[n]	grandfather
04-L	**nIm**		(m),	[n, adj]	half
	nIm-a	/-E	(f)		
14-B	**nIm sAt**			[n.phrase]	half an hour
17-K	**nIma shpa**		(f.s),	[adv]	midnight
11-K	**nIwul**		(f, m),	[v.t]	1. to catch, to take 2. to hire
05-J	**njuluy**	njUnE	(f),	[n]	girl, virgin, an unwed woman
14-B	**nO**			[adv]	then, so, hence
03-B	**nOr**		(m),	[n]	1. more 2. other
	nOr-a	/-E	(f)		
27-I	**nOrAnI**		(f),	[adj]	bright, shinning, gleaming
14-L	**nOshE jAn kawul**			[comp. v.t]	to have something to eat or drink,
24-K	**nOT**	/-Una	(m),	[n]	note, bank note
01-I	**nu-**			[neg.v.marker]	not
03-B	**nuhu**		(m),	[num]	nine
06-L	**nuhu-wIsht**		(m),	[num]	twenty-nine
08-K	**nun**			[adv]	today
08-K	**nun sahAr**			[adv]	this morning
08-K	**nun shpa**			[adv]	tonight
12-G	**nuna-watul**		(f, m),	[v.i]	to enter, to go in
18-B	**nundrOr**		(f.s),	[n]	sister-in-law (husband's sister)
18-B	**nungOr**	/-AnE	(f),	[n]	daughter-in-law (son's wife)
06-L	**nushta**		(f, m),	[neg "be" v]	he/she/it is not, there is/are not
05-J	**nuw-Ey**	/-I	(m),	[n]	new
	nuw-uy		(f)		
02-B	**nUm**	-Una	(m),	[n]	name
	(nAm-a	/-E)	(f),	[rare]	
05-J	**nUnas**		(m),	[num]	nineteen
18-B	**nyA**	/-gAnE	(f),	[n]	grandmother
15-K	**nyAz**		(m),	[n]	need, necessity, requirement

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25-K	**Obdul**		(f, m),	[v.t]	to knit, to weave
16-G	**OmEd**		(m),	[n]	hope
16-G	**OmEd larul**		(m),	[comp. v.t]	to hope
11-K	**Or**		(m),	[n]	fire
11-K	**OR-Ey**	/-I	(m),	[n]	summer
15-K	**ORu**		(m),	[n]	flour
08-K	**Os**			[adv]	now

12-G	**Os-Edul**		(f, m)	[v.i]	to live, to dwell, to stay
09-K	**Ospun-a**	/-E	(f),	[n]	iron (fe.)
04-L	**OstAz**	/-An	(m),	[n]	master, teacher, professor, tutor
	OstAz-a	/-E	(f)		
04-L	**OtAq**	/-Una	(m),	[n]	room
27-I	**Osuy**		(f)	[n]	gazelle

(p)

14-L	**pak-Ey**		(m),	[n]	fan
16-G	**palaw**		(m),	[n]	pilaf (a steamed rice dish)
17-K	**panj-shamb-a**	/-E	(f),	[n]	Thursday
07-M	**panzOs**		(m),	[num]	fifty
04-L	**parAx**		(m),	[adj]	wide, broad, spacious, vast
	parAx-a	/-E	(f)		
11-K	**pard-a**	/-E	(f),	[n]	curtain, screen, drape
24-B	**parEz**		(m),	[n]	1. avoidance, abstinence 2. diet
25-K	**parOsag kAl**			[adv.p]	last year
10-I	**partUg**	/-Una	(m),	[n]	loose trousers
18-L	**parUn**			[n]	yesterday
18-L	**parUn shpa**			[n]	last night
27-I	**parwAz kawul**		(m),	[comp. v.t]	to fly
23-I	**patlUn**	/-Una	(m),	[n]	trousers, pants
20-J	**patnUs**	/-Una	(m),	[n]	tray
25-B	**paTuy**		(f),	[n]	bandage, dressing for a wound
25-B	**paTuy lagawul**		(f),	[comp. v.t]	to bandage
11-K	**pax-awul**		(f, m),	[comp. v.t]	to cook, to bake
21-J	**paxlanz-Ey**	/-I	(m),	[n]	kitchen
24-K	**paxpula**			[reflexive pro]	1. -self / -selves 2. automatic, voluntary
09-K	**pAk**		(m),	[adj]	clean, pure, tidy, neat, holy
	pAk-a	/-E	(f)		
11-K	**pAk-awul**		(f, m),	[comp. v.t]	to clean
02-K	**pAkistAn**		(m.s),	[n]	Pakistan
16-G	**pAm**		(m),	[n]	attention, care, heed, watch
16-G	**pAm kawul**		(m),	[comp. v.t]	to be careful, to take heed
09-K	**pAN-a**	/-E	(f),	[n]	1. leaf 2. sheet of paper, page
18-L	**pAs**			[prep]	above, up
22-J	**pAspOrT**	/-Una	(m),	[n]	passport
18-L	**pAtE**		(f),	[adj]	remaining, rest, residue, remnant
06-L	**pAtE kEdul**		(f.p),	[v.i]	1. to stay, to remain 2. to fail
12-G	**pAts-Edul**		(f, m),	[v.i]	to wake up
18-L	**pAw**		(m),	[n]	a half a pound, a quarter
18-L	**pAw bAndE**			[prep phrase]	a quarter after
18-L	**pAw kam**			[prep phrase]	a quarter to
18-L	**pEghl-a**	/-E	(f),	[n]	1. maiden, lass, virgin 2. Miss.
27-B	**pEkh-a**	/-E	(f),	[n]	event, happening accident, incident
22-I	**pEkh-Edul**			[comp. v.i]	to happen, to occur, to take place
12-G	**pEkhawar**		(m),	[n]	Peshawar
13-B	**pEydA kawul**		(m),	[comp. v.t]	to find, to locate, to produce
13-B	**pEydA kEdul**		(m),	[comp.v.i]	to be found
04-L	**pEys-a**	/-E	(f),	[n]	1. money 2. coin
17-B	**pEyts-a**	/-E	(f),	[n]	border, hem, edge

10-I	**pEzhan-dul**		(f, m),	[v.t]	to know, to recognize, to identify
02-K	**pinsul**	/-Una	(m),	[n]	pencil
08-K	**pishkAb**	/-Una	(m),	[n]	plate
03-B	**pInzu**		(m),	[num]	five
05-J	**pInzu-las**		(m),	[num]	fifteen
05-B	**pInzum**		(m),	[n]	fifth
06-L	**pInzu-wIsht**		(m),	[num]	twenty-five
05-J	**pIshQ**	/-gAnE	(f),	[n]	cat
17-K	**plan**		(m),	[adj]	broad, wide, flat
	plan-a	/-E	(f)		
01-I	**plAr**	plarUna	(m),	[n]	father
02-K	**pOh**	/-An	(m),	[n, adj]	1. wise, knowledgeable 2. scholar
	pOh-a	/-E	(f)		
12-G	**pOh-Edul**		(f, m)	[v.i]	to know, to understand
07-B	**pOhan-tUn**		(m),	[n]	university
14-B	**pOkhtun-a**	/-E	(f),	[n]	question, inquiry
14-B	**pOkhtuna kawul**		(f.s),	[comp.tr v]	to question, to ask, to inquire
14-B	**pOsta xAn-a**	/-E	(f),	[n]	post office
11-K	**pOx**	pAxu	(m),	[adj]	ripe, cooked, baked
	pax-a	/-E	(f)		
24-K	**pOxlA**		(f),	[adj]	reconciled, propitiated
06-L	**pOz-a**	/-E	(f),	[n]	nose
12-G	**pQrE**			[post]	to, up to, till, until
17-K	**prad-Ey**	/-I	(m),	[adj]	stranger, not related
	prad-uy		(f)		
22-I	**prE**			[prep]	on it, about it
13-K	**prE kawul**		(f),	[comp. v.t]	to cut
22-I	**prE khOdul**		(f, m),	[v.t]	to leave, to forsake, to quit
22-I	**prE mInzul**		(f, m),	[v.t]	to wash
22-I	**prE watul**		(f, m),	[v.i]	1. to fall 2. to lie down
21-J	**prOgrAm**	-Una	(m)	[n]	program
07-M	**prOt**		(m),	[adj, v]	located, situated, lying down
	prat-a	/-E	(f)		
04-L	**pu**			[prep]	in, into, at, by
04-I	**pu . . . bAndE**			[prep]	on, above, up, over
04-L	**pu . . . kE**			[prep]	in, into, at, by
12-G	**pu barxa kE**			[prep]	about
10-I 16-G	**pu kAr**			[prep. phrase] [adj.phrase]	1. signals need 2. ought to, should, necessary
12-G	**pu mutAliq**			[prep]	regarding, about, in relation to
22-I	**pu mux kE**			[prep phrase]	in front of
24-K	**pu nizdE waxt kE**			[adv]	recently
13-K	**pu shAn**			[prep]	like, as, similar to
03-B	**pu tsO**			[prep q]	how much
22-I	**pu xwA**			[prep]	beside
22-B	**pu zRu pQrE**			[adj prep]	heart-filling, interesting, fascinating
06-L	**pukh-a**	/-E	(f),	[n]	foot
02-K	**pukht-Un**	/-Anu	(m),	[n]	Pushtun, Pathan
01-B	**pukhtQ**		(f.s),	[n]	Eastern Afghan Pashto
11-K	**pusarl-Ey**	/-I	(m),	[n]	spring
17-B	**pusE**			[prep]	1. after 2. concerning
02-K	**pusu**		(m),	[n]	sheep
17-K	**puts**		(m),	[adj]	dull, blunt
	puts-a	/-E	(f)		

20-J	**puT**		(m),	[n, adj]	hidden, secret, concealed
	puT-a	/-E	(f)		
23-I	**puT-awul**		(f, m),	[comp. v.t]	1. to steal 2. to hide, to cover
18-L	**puxwA**			[adv]	formerly, before, previously
05-J	**puxwAn-Ey**	/-I	(m),	[adj]	former, ancient
	puxwAn-uy		(f)		
20-J	**pUlIs**	/-An	(m),	[n]	police, police force
20-J	**pyAl-a**	/-E	(f),	[n]	cup
05-J	**pyAwuR-Ey**	/-I	(m),	[adj]	strong, powerful
	pyAwuR-E		(f)		
03-B	**pyAz**		(m),	[n]	onion, bulb (bot)

(q)

22-I	**qahw-a**	/-E	(f),	[n]	coffee
02-K	**qalam**	/-Una	(m),	[n]	pen
22-I	**qarz**	/-Una	(m),	[n]	debt. loan
22-I	**qarz war-kawul**		(m),	[comp. v.t]	to loan out
20-B	**qawm**	/-Una	(m),	[n]	1. tribe 2. people, nation
23-I	**qaws**		(m.s),	[n]	9th Afghan month (begins November 22)
06-L	**qAbil**		(m),	[adj]	able, competent, capable, worthy
	qAbil-a	/-E	(f)		
18-L	**qar**		(m),	[n, adj]	1. anger 2. angry
25-K	**qAtil**	/-An	(m),	[n]	murderer, killer, assassin
	qAtil-a	/-AnE	(f)		
01-I	**qAzI**	/-yAn	(m),	[n]	judge
21-J	**qEmat**		(m),	[n, adj]	1. price, cost, value 2. expensive
10-I	**qis-a**	/-E	(f),	[n]	story, tale
16-B	**qOrm-a**	/-E	(f),	[n]	gravy, stew, meat or vegetable dish

(r)

11-K	**rabAb**	/-Una	(m)	[n]	rabab (stringed musical instrument)
27-B	**rahm**		(m),	[n]	mercy, compassion, pity
14-B	**rahnamAyI**		(f),	[n]	guidance, leadership
06-L	**raIs**	/-An	(m),	[n]	president, director, chairman, dean
09-K	**raNA**	/-gAnE	(f),	[n]	light
02-K	**rang**	/-Una	(m),	[n]	color
22-B	**rang**		(m),	[n]	manner, way, kind
22-I	**rang-awul**		(m),	[comp. v.t]	to paint
13-K	**raqam**	/-Una	(m),	[n]	kind, type
12-G	**ras-Edul**		(f, m),	[v.i]	to reach, to arrive, to ripen
14-L	**rasawul**		(f, m),	[v.t]	to deliver, to reach, to provide
22-I	**rasm-awul**		(f, m),	[comp. v.t]	to paint, to draw
22-I	**rastUrAn**	/-Una	(m),	[n]	restaurant
22-I	**rawAn**		(m),	[adj]	going, flowing
	rawAn-a	/-E	(f)		
22-I	**rawAn-Edul**		(m),	[comp. v.i]	to start, to go, to flow
11-K	**rA-**			[pro]	directive pronoun (to me, to us)
11-D	**rA-kawul**		(f, m),	[v.t]	to give me/us
08-K	**rA-tlul**		(f, m),	[v.i]	to come, to arrive
21-J	**rAtlUnk-Ey**	/-I	(m)	[n, adj]	coming, future, forthcoming

10-I	rA-wa-stul		(f, m),	[v.t]	to bring (animate objects)
10-I	rA-wRul		(f, m),	[v.t]	to bring (inanimate objects)
16-G	rAdiyO	/-gAnE	(f),	[n]	radio
25-K	rAIsE			[adv]	since
16-G	rAsan			[adv]	directly
26-I	rAz	/-Una	(m),	[n]	secret, mystery
20-J	rEbul		(f, m),	[v.t]	to reap
24-B	rEzush		(m),	[n]	1. cold 2. nasal
25-K	rikhtyA		(f),	[n]	real, true
14-B	rikshA	/-gAnE	(f),	[n]	rickshaw (a three wheeled taxi)
02-K	rOgh rOgh-a	 /-E	(m), (f)	[adj]	1. healthy, well 2. made, finished
01-B	rOghbaR		(m),	[n]	1. handshake 2. greeting
04-L	rOghtUn	/-Una	(m),	[n]	hospital
24-B	rOghtyA		(f),	[n]	health
09-K	rOkhAn rOkhAn-a	 /-E	(m), (f)	[adj]	bright, lit, clear
17-K	rOxsat		(m),	[n]	1. leave, vacation 2. dismissal
17-K	rOxsat-I		(f),	[n]	vocation, holiday
15-K	rOz-Ana		(f),	[adj]	daily
11-K	rOzha		(f.s),	[n]	fast, fasting
11-K	rOzha nIwul		(f.s),	[comp. v.t]	to fast
22-I	rusm-awul		(f, m),	[comp. v.t]	to paint, to draw
15-K	rusmI		(f, m),	[adj]	official, formal
03-B	rUpuy		(f),	[n]	rupee (Pakistani monetary unit)

(R)

06-L	RUnd Rand-a	RAnd-u /-E	(m), (f)	[n]	blind

(s)

21-J	sabab		(f, m),	[n]	cause, reason, means
07-B	sabaq	/-Una	(m),	[n]	lesson
07-B	sabaq wayul		(m),	[comp. v.t]	to study
08-K	sabA			[adv]	1. tomorrow 2. morning, daybreak
08-K	sabA sahAr			[adv]	tomorrow morning
08-K	sabA shpa			[adv]	tomorrow evening, tomorrow night
14-L	sabur		(m),	[n]	patience, endurance
15-K	sag-kAl			[adv]	this year, the present year
08-K	sahAr	/-Una	(m),	[n]	morning
11-B	sahI		(f.s),	[adj]	right, true
18-B	saka			[adj]	full blood relative
16-G	sakhI		(m),	[adj]	generous, liberal, large
23-I	salwAgha		(f.s),	[n]	1. bucket 2. (see dalwa)
03-B	sam sam-a	 /-E	(m), (f)	[adj]	1. right, correct 2. straight
27-B	samimI		(f, m),	[adj]	1. cordial, sincere, heartfelt 2. close
21-J	sandur-a	/-E	(f),	[n]	song, carol
21-J	sandurE wayul		(f.p),	[comp. v.t]	to sing
19-J	sandUq	/-Una	(m),	[n]	trunk, box

04-L	**sar**	/-Una	(m),	[n]	1. head 2. top 3. beginning
07-M	**sara**			[prep]	with, by
15-K	**sarak**	/-Una	(m),	[n]	street, road
23-I	**saratAn**		(m.s),	[n]	1. cancer 2. 4th Afghan month (begins June 22)
12-G	**sarwEs**	/-Una	(m),	[n]	bus
01-I	**saR-Ey**	/-I	(m),	[n]	man
21-J	**satul**	/-Una	(m),	[n]	bucket, pail
10-I	**sawdA**		(f),	[n]	groceries, purchase, buying
23-I	**sawr**		(m.s),	[n]	2nd Afghan month (begins April 21)
07-M	**saxt**		(m),	[adj]	1. hard, difficult 2. firm
	saxt-a	/-E	(f)		
16-G	**sAbir**		(m),	[n]	patient
11-K	**sAbu**		(m),	[n]	vegetables
13-B	**sAbUn**	/-Una	(m),	[n]	soap
17-B	**sAda**		(m,f),	[adj]	1. simple, plain 2. naive
16-G	**sAdiq**		(m),	[adj]	truthful, honest, loyal, sincere
	sAdiq-a	/-E	(f)		
21-J	**sAfI**		(m),	[n]	dustcloth
21-J	**sAfI kawul**		(m),	[comp. v.t]	to dust, to clean, to tidy up
06-L	**sAhib**		(m),	[n]	1. sir 2. owner
23-I	**sAlgir-a**	/-E	(f),	[n]	anniversary (of any kind)
21-J	**sAlUn**	/-Una	(m),	[n]	living room, parlor, lounge
13-K	**sAmAn**	/-Una	(m),	[n]	equipment, furniture, tools
07-M	**sAt**	/-Una	(m),	[n]	1. watch 2. hour
22-I	**sAtul**		(f, m),	[v.t]	to protect, to guard, to keep
10-I	**sAz**	/-Una	(m),	[n]	music
11-K	**sAzind-a**	/-E	(f),	[n]	musician, musical performer
15-K	**sE-shamba**	/-E	(f),	[n]	Tuesday
02-B	**sEhat**		(m),	[n]	1. health 2. soundness
16-G	**sifat**	awsAf	(m),	[n]	1. character, quality 2. praise
09-K	**sigruT**	/-Una	(m),	[n]	cigarette
24-K	**sikarTur**	/-An	(m),	[n]	secretary
	sikraTur-a	/-AnE	(f)		
25-K	**sil**		(m),	[n]	tuberculosis
08-K	**sinamA**	/-gAnE	(f),	[n]	cinema, movies
04-L	**sinf**	/-Una	(m),	[n]	class, classroom
10-I	**sirf**			[adv]	merely, only
06-L	**sIn-a**	/-E	(f),	[n]	chest, breast, bosom
11-K	**sInd**	/-Una	(m),	[n]	river
09-K	**skul**		(f, m),	[v.t]	to drink, to smoke
10-I	**sOR**	sAR-u	(m),	[adj]	cold, cool
	saR-a	/-E	(f)		
02-K	**sp-Ey**	/-I	(m),	[n]	dog
	spuy		(f)		
02-K	**spIn**		(m),	[adj]	white
	spIn-a	/-E	(f)		
25-K	**spIn-awul**		(f, m),	[comp. v.t]	1. to peel 2. to white wash
09-K	**spOgmuy**		(f),	[n]	moon, moonlight
16-G	**spOrT**	/-Una	(m),	[n]	sport, athletics
16-G	**spOrT kawul**		(m),	[comp. v.t]	to exercise
02-K	**spuk**		(m),	[adj]	1. light 2. dishonorable
	spuk-a	/-E			
03-B	**sru bAnjAn**		(m),	[n]	tomato
07-M	**stA**			[pos. pro]	your, yours

07-M	**stAsO**			[pos. pro]	yours, your
06-L	**stun**	/-I	(f),	[n]	1. needle, injection 2. pillar
02-K	**stuR-Ey**	/-I	(m),	[adj]	tired, exhausted, weary, fatigued
	stuRE		(f)		
21-J	**stuRyA**		(f)	[n]	weariness, fatigue, tiredness
06-L	**sturg-a**	/-E	(f),	[n]	eye
04-L	**stUnEy**		(m.s),	[n]	throat
07-M	**sul**		(m),	[num]	one hundred
01-B	**sulAm**		(m),	[n]	peace, greeting, salutation
02-B	**sulAmat**		(m),	[adj]	well, healthy, sound, safe
23-I	**sumbOla**		(f.s),	[n]	6th Afghan month (begins August 23)
20-J	**sunduq**	/-Una	(m),	[n]	trunk, box
20-J	**sur kawul**		(f.s),	[comp. v.t]	to fry
03-K	**sust**		(m),	[adj]	1. feeble, weak 2. loose 3. lazy 4. impotent
	sust-a	/-E			
02-K	**sUr**	sru	(m),	[adj]	1. red 2. hot, scorching
	sr-a	/-E	(f)		
09-K	**sUr-Ey**	/-I	(m),	[n]	hole, cavity, aperture, puncture
13-K	**swaz-awul**		(f, m),	[comp. v.t]	to cause to burn, to set on fire
25-B	**swEy kEdul**		(m),	[comp. v.i]	to become burned, to become hurt
02-K	**swIs**		(m.s),	[n]	Switzerland, a Swis national

(sh)

05-B	**shafA**		(f),	[n]	recovery, cure
14-L	**shamAl**		(m),	[n]	1. north 2. wind
17-K	**shamb-a**	/-E	(f),	[n]	Saturday
23-I	**sharAb**	/-Una	(m),	[n]	wine, liquor, alcoholic drink
25-K	**sharbat**	/-Una	(m),	[n]	juice, syrup
10-I	**sharIf**		(m),	[adj]	noble, honorable, holy
	sharIf-a	/-E	(f)		
13-K	**sharm-Edul**		(m),	[comp. v.i]	to be shy, to be ashamed
26-B	**shaxsI**		(m,f),	[adj]	personal, private
22-I	**shA**		(f),	[n]	back, backward
13-K	**shAn**		(m.s),	[n, prep]	1. kind, type, sort 2. like, as
18-L	**shAEr**	/-An	(m),	[n]	poet
16-G	**shAyad**			[adv]	perhaps, maybe, possibly
07-M	**shEr**	/-Una	(m),	[n]	poem
02-K	**shEy**	/-I	(m),	[n]	thing, object, matter, substance
04-L	**shEytAn**	/-An	(m),	[n, adj]	1. Satan 2. naughty, mischievous
	shEytAn-a	/-E	(f)		
02-K	**shIn**	shnu	(m),	[adj]	green
	shn-a	/-E	(f)		
23-B	**shmirul**		(f, m),	[v.t]	to count, to reckon, to compute
04-L	**shOdE**		(f),	[n]	milk
16-G	**shOjA**		(m),	[adj]	brave, courageous
05-B	**shOkur**		(m.s),	[n]	thanks (to God)
25-K	**shOrwA**	/-gAnE	(f),	[n]	soup, broth
09-K	**shOx**		(m),	[adj]	naughty, mischievous
	shOx-a	/-E	(f)		
08-K	**shp-a**	/-E	(f),	[n]	night
03-B	**shpag**		(m),	[num]	six
06-B	**shpaq-um**		(m),	[n]	sixth

06-L	**shpag-wIsht**	(m),	[num]	twenty-six
05-J	**shpARas**	(m),	[num]	sixteen
07-M	**shpEtu**	(m),	[num]	sixty
02-K	**shp-Un** /-Anu shpan-a /-E	(m), (f)	[n]	shepherd
06-L	**shta**	(f, m),	["be" v]	he/she/it is, there is/are
03-K	**shtamun** shtamun-a /-E	(m), (f)	[n]	rich, wealthy, well-to-do
13-K	**shukul**	(m),	[n]	figure, shape, form, illustration, diagram
05-J	**shul**	(m),	[num]	twenty
15-K	**shurO kawul**	(f),	[comp. v.t]	to begin, to start, to commence
	(ts)			
03-B	**tsalOr**	(m),	[num]	four
04-B	**tsalOr-um**	(m),	[n, adj]	fourth
06-L	**tsalur-wIsht**	(m),	[num]	twenty-four
07-M	**tsalwEkht**	(m),	[num]	forty
06-L	**tsapluy**	(f),	[n]	sandal, shoe
05-J	**tsawkuy**	(f),	[n]	chair
12-B	**tsawkI-dAr** /-An	(m),	[n]	guard, watchman
25-K	**tsirI**	(f, m),	[adj]	torn, rent
04-L	**tsO**		[q, adj]	how many, several
06-B	**tsO kalan**		[phrase]	how old (lit. how many years)
04-L	**tsOk**	(f, m),	[pro, q]	1. who 2. someone, anyone
02-K	**tsu**		[q, pro]	what
08-K	**tsu waxt**		[adv]	when, what time
12-G	**tsuml-Astul**	(f, m),	[v.i]	to lie (down), to sleep
02-K	**tsunga**		[q, pro]	how, in what manner, what kind
09-K	**tsuxa**		[post]	from
04-L	**tsUmra**		[q]	how much, how many
06-B	**tsUmra waxt**		[q]	how long, how much time
05-J	**tswar-las**	(m),	[num]	fourteen
	(t)			
08-K	**ta**		[prep]	to
18-L	**tabAshIr**	(m)	[n]	chalk
22-B	**tabiyI**	(f, m)	[adj]	natural
23-B	**tafrI**	(f),	[n]	recess, recreation, rest, fun
27-I	**tag**	(m),	[n]	going, walking
27-I	**tag rA-tag**	(m),	[n]	going and coming, social intercourse
25-B	**taklIf**	(m),	[n]	1. trouble, distress 2. sickness
03-B	**takRa**	(f, m),	[adj]	1. strong 2. skillful, competent
03-B	**talul**	(f, m),	[v.t]	to weigh
13-K	**tamrIn** /-Una	(m),	[n]	exercise, drill
22-I	**tanAb** /-Una	(m),	[n]	line, string
17-B	**tang** tang-a /-E	(m), (f)	[adj]	tight, narrow
16-G	**tanxA**	(f.s),	[n]	salary, wage, pay
25-B	**taNAk-a** /-E	(f),	[n]	blister

24-K	**taqrIban**			[adv]	nearly, almost, about
27-B	**tarAfIk**		(m),	[n]	traffic –
27-B	**tarAfIkI**		(f, m),	[adj]	pertaining to traffic
11-K	**tarkAN**	/-u	(m),	[n]	carpenter
11-K	**tarkANI**		(f),	[n]	carpentry
23-I	**tarkArI**		(f),	[n]	vegetables
25-K	**taRul**		(f, m),	[v.t]	to bind, to wrap, to shut, to close
12-B	**tashnAb**	/-Una	(m),	[n]	bathroom, toilet
14-L	**tashrIf**		(m),	[n]	honor
14-L	**tashrIf rA-wRul**		(m),	[comp. v.t]	to come (lit., to bring honor)
14-L	**tashrIf wRul**		(m),	[comp. v.t]	to go (lit., to take honor)
11-K	**tasmIm**	/-Una	(m),	[n]	decision, resolution, determination
11-K	**tasmIm nIwul**		(m),	[comp. v.t]	to decide, to determine
07-M	**taswIr**	/-Una	(m),	[n]	picture, portrait, image, painting
19-B	**tawd-Edul**		(f, m),	[comp. v.i]	to become warm, to become hot
13-K	**tawzE**		(f),	[n]	distribution
13-K	**tawzE kawul**		(f),	[comp. v.t]	to distribute
24-K	**tayAr-a**	/-E	(f),	[n]	airplane
13-K	**tayAr**		(m),	[adj]	ready, made, prepared
	tayAr-a	/-E	(f)		
19-J	**tayAr-a**	/-E	(f),	[n]	airplane
13-K	**tayAr-awul**		(f, m),	[comp. v.t]	to make, to prepare
18-L	**taxta-pAk**	/-Una	(m)	[n]	eraser
07-M	**tA**		(f, m)	[obj.pro]	you (oblique singular)
16-G	**tAlIm**	/-At	(m),	[n]	education, instruction
14-L	**tAmIr**	/-Una	(m),	[n]	building, construction
23-I	**tAr**	/-Una	(m),	[n]	string, thread, wire
07-M	**tArIx**		(m),	[n]	history
03-K	**tAsO**		(f, m),	[pro, obj.pro]	you (plural)
19-B	**tAw-Edul**		(f, m),	[comp. v.i]	to become warm
10-B	**tAz-a**	/-E	(f),	[adj]	fresh, new
18-L	**tEr**		(m),	[adj]	1. past 2. late
	tEr-a	/-E	(f)		
18-L	**tEr kAl**		(m),	[n]	last year
18-L	**tEra hafta**		(f),	[n]	last week
18-L	**tEra myAsht**		(f),	[n]	last month
25-K	**tEr-awul**		(f, m)	[v.t]	to pass, to spend (time)
22-I	**tEr-Edul**		(f, m)	[v.i]	to pass, to overtake 2. to forgive
17-K	**tEru**		(m),	[adj]	sharp
	tEr-a	/-E	(f)		
08-B	**tIlifUn**	/-Una	(m),	[n]	telephone
08-K	**tlul**		(f, m)	[v.i]	to go
26-I	**tOba**		(f.s),	[n]	repentance, penitence
26-I	**tOba wIstul**		(f.s)	[comp. v.t]	to repent
19-B	**tOd**	tAwdu	(m),	[adj]	warm, hot
	tawd-a	/-E	(f)		
08-K	**tOp**	/-Una	(m),	[n]	ball
02-K	**tOr**		(m),	[adj]	black
	tOr-a	/-E	(f)		
02-K	**tOshak**	/-Una	(m),	[n]	mattress
17-K	**trIx**	trAx-u	(m),	[adj]	bitter
	trax-a	/-E	(f)		
05-J	**trOr**	trEndE	(f),	[n]	aunt (paternal)
18-B	**trOruy**		(f),	[n]	aunt (maternal)

01-I	**tru**	trUna	(m),	[n]	paternal uncle
01-I	**tu**		(f, m),	[pro]	you
24-B	**tub-a**	/-E	(f),	[n]	fever
02-K	**tug-Ey**	/-I	(m),	[adj]	thirsty
	tugE		(f)		
23-I	**tul**			[adv]	always, all the time, forever
23-I	**tula**		(f.s)	[n]	1. scales 2. (see **mIzan**)
04-L	**tur**			[prep]	to, upto, till, until, than
04-L	**tur ... lAndE**			[prep]	under, beneath, below
16-G	**tur ... pOrE**			[prep-post]	to, by upto, until, till
18-B	**turbUr**	/-An	(m),	[n]	cousin (paternal uncle's son)
13-B	**turkman**	/-An	(m),	[n]	Turkoman (An Afghan ethnic people group)
18-B	**turl-a**	/-E	(f),	[n]	cousin (paternal uncle's daughter)
12-G	**turOsa**			[prep]	until, till now, yet
22-I	**turshA**			[prep]	in back of, behind
24-K	**tuxt-Edul**		(f, m),	[v.i]	to run away, to flee
17-B	**tuxurg**		(m),	[n]	armpit

(T)

20-B	**Tabar**	/-Una	(m),	[n]	sub-tribe
17-K	**Taghar**	/-Una	(m),	[n]	rug, carpet
21-J	**Tak-awul**		(m),	[v.t]	1. to knock 2. to beat, to pound
16-G	**Takar**		(m),	[n]	collision, crash, accident
16-G	**Takar-awul**		(m),	[comp. v.t]	to crash, to cause an accident
03-B	**TamATur**		(m),	[n]	tomato
27-I	**Tambal**		(m),	[adj]	lazy
	Tambal-a	/-E	(f)		
08-B	**TEyp**	/-Una	(m),	[n]	type-writer
08-B	**TEyp kawul**		(m),	[v.t]	to type
13-K	**TikiT**	/-Una	(m),	[n]	ticket
15-B	**TiksI**	/-yAn	(m),	[n]	taxi
10-B	**TIT**		(m),	[adj]	1. short 2. low, base, inferior
	TIT-a	/-E	(f)		
10-B	**TIT-awul**		(f, m),	[comp. v.t]	1. to lower, to decrease 2. to bow
23-I	**TOk-a**	/-E	(f),	[n]	joke, jest
23-I	**TOkE kawul**		(f),	[comp. v.t]	to joke, to jest
11-B	**TOl**		(m),	[adj]	all, whole
19-G	TOl-a	/-E	(f)		
21-B	**TOl-awul**		(f, m),	[comp. v.t]	to gather, to fold, to make (a bed)
22-I	**TOpak**	/-Una	(m),	[n]	gun, rifle
11-B	**TOT-a**	/-E	(f),	[n]	1. cloth 2. piece, segment, part

(u)

04-L	**-uy**		(f, m),	[v suffix]	you
04-L	**-um**		(f, m),	[v suffix]	I

(U)

04-L	**-U**		(f, m),	[v suffix]	we
09-K	**Ubu**		(m),	[n]	water
02-K	**Ugud**	Ugdu	(m),	[adj]	long
	Ugd-a	/-E	(f)		
04-L	**Ukh**	/-An	(m),	[n]	camel
	Ukh-a	/-E	(f)		
05-J	**UkhyAr**		(m),	[adj]	wise, intelligent, prudent
01-I	**UrdU**		(f.s),	[n]	Urdu
07-M	**UtU**	/-gAn	(m),	[n]	iron
07-M	**UtU kawul**		(m.s),	[v.t]	to iron
13-B	**Uzbak**	/-An	(m),	[n]	Uzbek (an Afghan ethnic people group)
12-G	**UzbakI**		(f.s),	[n]	Uzbeki (a Turkic language)
17-K	**UzgAr**		(m),	[adj]	free, unoccupied, at leisure
	UzgAr-a	/-E	(f)		
19-J	**UzgAr-I**		(f),	[n]	unemployment

(w)

18-L	**wa**		(f.s),	["be" v]	she/it was
05-B	**wadAn**		(m),	[adj]	1. prosperous, peopled 2. built 3. rich
23-I	**wagEy**		(m.s),	[n]	1. ear of corn 2. 6th Afghan month (see **sumbOla**)
11-K	**wahul**		(f, m),	[v.t]	to hit, to beat, to strike
22-I	**walAR**	/-u	(m),	[adj]	standing, upright, erect
	(wu)lAR-a	/-E	(f)		
11-K	**walE**			[q]	why
02-K	**war**	/-Una	(m),	[n]	door
11-K	**war-**			[pro]	directive pronoun (to him/her/them)
11-D	**war-kawul**		(f, m),	[v.t]	to give him/her/them
19-B	**war-Edul**		(f, m)	[v.t]	to rain, to snow
12-B	**waR**		(m),	[n]	fit, worthy, suitable, proper
13-B	**waRuy**		(f),	[n]	wool
02-K	**waRUk-Ey**	/-I	(m),	[n, adj]	1. small, little 2. child, boy
	waRUkE		(f)		
22-I	**watan**	/-Una	(m),	[n]	country, homeland, fatherland
12-G	**wa-tul**		(f, m)	[v.i]	to go out, to exit, to emerge
06-B	**waxt**		(m),	[n]	time, season, opportunity
10-I	**waxtI**			[adj]	early
10-I	**wayul**		(f, m),	[v.t]	1. to say, to tell 2. to read
20-J	**wazhul**		(f, m),	[v.t]	1. to kill, to murder
09-K	**wazIf-a**	/-E	(f),	[n]	job, duty, task, function,
05-B	**wAdu**		(m),	[n]	wedding, marriage
06-B	**wAdu kawul**		(m),	[comp. v.t]	to marry, to wed
06-L	**wAdu kEdul**		(m),	[comp. v.i]	to get married
27-B	**wAqEa**		(f.s),	[n]	happening, event, accident, incident
14-L	**wAr**	/-Una	(m),	[n]	turn, time, period
19-J	**wARa**		(f.s),	[adj]	all
17-B	**wAskaT**	/-Una	(m),	[n]	vest, waistcoat
19-B	**wAwra**		(f.s),	[n]	snow
18-L	**wE**		(f, m),	["be" v]	you were
	wE		(f. p),	["be" v]	they were

11-K	**wEkht-u**	/-An	(m),	[n]	hair
24-K	**wEra**		(f.s),	[n]	fear, fright, dread, alarm
24-K	**wEr-Edul**		(f, m),	[comp. v.i]	to be afraid, to be frightened
18-L	**wEy**		(f, m),	["be" v]	you were
15-K	**wilAyat**	/-Una	(m),	[n]	1. province, state 2. governor
15-K	**wI**		(f, m),	["be" v]	the habitual and future tense form
06-L	**wIdu**		(m),	[n]	asleep, sleeping
06-L	**wIdu kEdul**		(m),	[comp. v.i]	to go to sleep
24-K	**wIkh-Edul**		(m),	[comp. v.i]	to become awake
25-K	**wIshtul**		(f, m),	[v.t]	1. to shoot 2. to hurl
18-L	**wO**		(m.s),	["be" v]	he/it was
10-B	**wOR**	wARu	(m),	[adj]	small, little, tiny
	waR-a	/-E	(f)		
08-K	**wraz**	/-E	(f),	[n]	day
10-I	**wrazpAN-a** /-E		(f),	[n]	newspaper, gazette, journal
18-B	**wrAru**		(m),	[n]	nephew (brother's son)
18-B	**wrEr-a**	/-E	(f),	[n]	niece (brother's daughter)
19-B	**wrEz**		(f),	[n]	cloud
09-K	**wrIjE**		(f),	[n]	rice
06-L	**wrIz-a**	/-E	(f),	[n]	eyebrow
04-B	**wrO**			[adv]	slowly, slow
03-K	**wrOr**	wrUna	(m),	[n]	brother
04-L	**wrOst**	wrAstu	(m),	[adj]	rotten, decayed, spoiled, putrid
	wrast-a	/-E	(f)		
24-K	**wruk**		(m),	[adj]	lost
	wruka	/-E	(f)		
15-K	**wrUsta**			[adv]	later, after, then, next
10-I	**wRul**		(f, m)	[v.t]	to take (inanimate objects)
03-K	**wu**		(m),	[num]	seven
14-L	**wu-**			[verb prefix]	1. the imperative mood marker 2. simple past tense verb marker
09-K	**wuch**		(m),	[adj]	dry, arid, parched, barren
	wuch-a	/-E	(f)		
02-K	**wug-Ey**	/-I	(m),	[adj]	hungry
	wugE		(f)		
05-J	**wu-las**		(m),	[num]	seventeen
06-L	**wu-wIsht**		(m),	[num]	twenty-seven
06-L	**wu-yum**		(m),	[n]	seventh
15-K	**wulaswAluy**		(f),	[n]	district
18-L	**wum**		(f, m),	["be" v]	I was
05-J	**wun-a**	/-E	(f),	[n]	tree
23-I	**wurEy**		(m.s),	[n]	1. lamb 2. (see **hamal**)
18-L	**wU**		(f, m),	["be" v]	we were/they were

(x)

10-I	**xabar**	/-Una	(m),	[n]	news, information, notice
04-B	**xabur-a**	/-E	(f),	[n]	word, talk
06-B	**xaburE aturE**		(f),	[n]	conversation, chatting
07-M	**xaburE kawul**		(f.p),	[comp. v.t]	to talk, to chat
21-J	**xalak**		(m),	[n]	people
21-J	**xandul**		(f, m),	[v.i]	to laugh
05-J	**xandA**		(f),	[n]	laughter
22-I	**xandA kawul**		(f),	[comp. v.t]	to laugh

03-K	**xapa**		(f, m),	[adj]	upset, angry, mad
13-K	**xapa kEdul**		(f, m),	[comp. v.i]	to become upset, to become mad
05-J	**xar** xr-a	/-Una /-E	(m), (f)	[n]	donkey mare
02-K	**xarAb** xarAb-a /-E		(m), (f)	[adj]	bad, spoiled, ruined, decayed
11-K	**xarts**		(m.s),	[n]	expenditure, expense
11-K	**xarts-awul**		(f, m),	[comp. v.t]	1. to sell 2. to spend
12-G	**xat**	/-Una	(m),	[n]	1. calligraphy 2. letter 3. line
04-L	**xatarnAk** xatarnAk-a /-E		(m), (f)	[adj]	dangerous, risky
14-L	**xatIz**		(m),	[n]	east
14-B	**xatul**		(f, m),	[v.t]	to board, to climb in, to carry up
14-L	**xatum**		(m),	[n]	end, finish, conclusion, completion
14-L	**xatm-awul**		(m),	[comp. v.t]	to end, to finish, to complete
17-B	**xayAt** xayAt-a /-AnE	/-An	(m), (f)	[n]	tailor
12-B	**xAlI**		(f, m),	[adj]	empty, vacant, blank
16-G	**xAmAxA**			[adv]	must
20-B	**xAn**	/-An	(m),	[n]	1. khan, landlord 2. rich, wealthy
11-B	**xArijI**		(f, m),	[adj]	1. foreign 2. foreigner
23-B	**xAs**		(m),	[adj]	special
21-J	**xAtur**		(m).	[n]	sake
22-I	**xAwr-a**	/-E	(f),	[n]	1. soil, dust, dirt 2. country
08-K	**xAwund**	/-An	(m),	[n]	1. owner 2. God, Lord 3. husband
20-B	**xEl**		(m),	[n]	1. clan 2. type, kind
21-J	**xEm-a**	/-E	(f),	[n]	tent
06-L	**xETa**		(f.s),	[n]	stomach, belly
02-B	**xEyr**		(m),	[n]	peace, good, blessing, charity
16-B	**xidmat**		(m),	[n]	service
11-K	**xlAs** xlAs-a	/-E	(m), (f)	[adj]	open, finished
11-K	**xlAs-awul**		(f, m),	[comp. v.t]	1. to open 2. to finish
10-B	**xO**			[adv, tag q.]	of course, certainly, surely, then
07-M	**xOb**		(m.s),	[n]	sleep, slumber
07-M	**xOb kawul**		(m.s),	[comp. v.t]	to sleep
01-B	**xOdAy**		(m.s),	[n]	God
17-K	**xOg** xwag-a	xwAgu /-E	(m), (f)	[adj]	sweet, dear
05-J	**xOr**	xwEndE	(f),	[n]	sister
18-B	**xOr-Ey**	/-I	(m),	[n]	nephew (sister's son)
25-K	**xOrmA**	/-gAnE	(f),	[n]	date (fruit)
18-B	**xOsur**		(m),	[n]	father-in-law
13-B	**xOsUsiy-at** /-At		(m)	[n]	quality, property, characteristic
18-B	**xOrz-a**	/-E	(f),	[n]	niece (sister's daughter)
11-K	**xpul** xpul-a	/-E	(m), (f)	[adj]	own
18-B	**xpul** xpul-a	/-An /-AnE	(m), (f)	[n]	relative
23-B	**xpulwAkI**		(f),	[n]	independence, autonomy
18-B	**xpulwI**		(f, m),	[n]	relationship
13-K	**xuR** xuR-a	/-E	(m), (f)	[adj]	grey
09-B	**xUg** xUg-a	/-E	(m), (f)	[n]	1. pain, ache 2. injured, hurt

09-B	**xUg-Edul**	(f, m),	[comp. v.i]	to be injure, to be hurt
27-I	**xUl-a** /-E	(f),	[n]	1. mouth 2. kiss
15-K	**xUshAla**	(f, m),	[adj]	happy, glad
06-B	**xwakh**	(m),	[adj]	happy, glad, pleased
	xwakh-a /-E	(f)		
17-B	**xwakh-awul**	(f, m),	[comp. v.t]	to like, to choose
18-B	**xwAkhE**	(f),	[n]	mother-in-law
07-M	**xwaluy**	(f),	[n]	cap, hat
04-L	**xwandawur**	(m),	[adj]	tasty, delicious
	xwandawur-a /-E	(f)		
09-K	**xwaRul**	(f, m),	[v.t]	to eat, to consume, to take
16-B	**xwarAk**	(m),	[n]	1. order of food, food 2. eating
26-B	**xwarAkI**	(f),	[n]	eatables, victuals
08-B	**xwA**	(f),	[n]	side, direction
03-B	**xwAr**	(m),	[adj]	poor, thin, despised, downcast
	xwAr-a /-E	(f)		
12-G	**xyAl**	(m),	[n]	thought, notion, imagination

(y)

17-K	**yak-shamb-a** /-E	(f),	[n]	Sunday
03-B	**yaw**	(m),	[num, indef.art]	1. one 2. a, an
	yaw-a	(f)		
06-B	**yaw-dErsh**	(m),	[num]	thirty-one
09-K	**yawAzE**	(f, m),	[adj, adv]	alone, only, single, merely
06-L	**yawIsht**	(m),	[num]	twenty-one
05-J	**yawO-las**	(m),	[num]	eleven
19-B	**yax**	(m),	[adj]	1. cold 2. ice
	yax-a /-E	(f)		
24-B	**yax wahul**	(f, m),	[comp. v.t]	to catch a cold, to get a cold
18-L	**yaxchAl** /-Una	(m),	[n]	refrigerator
22-I	**yaxnI**	(f, m),	[n]	1. cold 2. coldness, chilliness
06-L	**yA**		[conj]	or, either
23-I	**yAd**	(m),	[n]	memory, recollection, remembrance
24-K	**yAd-awul**	(m),	[comp. v.t]	to remember, to memorize
10-I	**yE**	(f, m),	[poss.adj]	its/his/her/theirs
03-B	**yE**	(f, m),	[ref.n]	1. he/she/they/it 2. him/her/them
01-I	**yE**	(f, m),	["be" v]	you are (singular)
03-K	**yEy**	(f, m),	["be" v]	you are (plural)
01-I	**yum**	(f, m),	["be" v]	I am
03-K	**yU**	(f, m),	["be" v]	we are

(z)

22-I	**zang** /-Una	(m),	[n]	bell
15-K	**zangal** /-Una	(m),	[n]	jungle, forest, wood
22-I	**zang wahul**	(m),	[comp. v.t]	to ring a bell
27-I	**zark-a** /-E	(f),	[n]	partridge
16-G	**zarUr**		[adv]	must, necessarily
17-B	**zarUrat**	(m),	[n]	need, necessity
23-I	**zaR-awul**	(f, m),	[comp. v.t]	to hang, to suspend
21-J	**zaR-awul**	(f, m),	[comp. v.t]	to wear out, to make old

13-B	**zaR-Edul**		(f, m),	[comp. v.i]	to become old
27-I	**zawAb**	/-Una	(m),	[n]	answer, reply, retort
07-M	**zaxmI**		(f, m),	[adj]	wounded, injured
11-K	**zAn**		(m.s),	[n]	1. self 2. body
21-J	**zAngul**		(f, m),	[v.t]	to swing
02-B	**zAy**	/-Una	(m),	[n]	1. place, space 2. address
16-G	**zda**		(f.s),	[adj]	learned, remembered, acquired
07-M	**zda kawul**		(f.s),	[comp. v.t]	to learn, to study, to remember
01-I	**zdakawUnk-Ey** /-I zdakawUnkE		(m), (f)	[n]	student
16-G	**zindAn**	/-Una	(m),	[n]	prison, jail
19-J	**zIn-a**	/-E	(f),	[n]	stairs, steps, ladder
23-B	**zInI**		(f, m)	[adj]	some
04-L	**zmar-Ey** zmaruy	/-I	(m), (f)	[n]	1. lion 2. (see **asad**)
07-M	**zmA**		(f, m),	[pos. pro]	mine, my
22-I	**zmuka**		(f.s),	[n]	earth, ground, land, globe
07-M	**zmUng**		(f, m),	[pos. pro]	ours, our
24-K	**zOr**		(m),	[adj]	power, strength, force
03-K	**zOR** zaR-a	zARu /-E	(m), (f)	[adj]	old
05-B	**zOy**	zAmun	(m),	[n]	son
21-J	**zR-u**	/-Una	(m),	[n]	heart
16-G	**zRu kEdul**		(m),	[comp. v.i]	to want, to desire
01-I	**zu**		(f, m),	[pro]	I
21-J	**zuka**			[conj]	because
07-M 23-I	**zur**		(m),	[num]	1. one thousand 2. quickly (see **zhur**)
18-B	**zUm**	/-An	(m),	[n]	1. son-in-law 2. bridegroom
23-I	**zwAn** zwAn-a	/-An /-AnE	(m), (f)	[n-adj]	young, youth, adolescent
16-G	**zyAr**		(m),	[n]	diligent
16-G	**zyAr Istul**		(f, m),	[comp. v.t]	to be diligent, to work hard
18-L	**zyAr-kash** zyAr-kash-a /-E		(m), (f)	[adj]	diligent, studious
08-K	**zyArat**	/-Una	(m),	[n]	1. shrine 2. pilgrimage
08-K	**zyAt**		(m),	[adv]	much, more, many, most, excess

(zh)

13-K	**zhaR** zhaR-a	 /-E	(m), (f)	[adj]	yellow
05-J	**zhaRA**		(f),	[n]	crying, weeping
21-J	**zhaRul**		(f, m),	[v.t]	to cry
24-K	**zhrand-a**	/-E	(f),	[n]	mill, water mill
07-B	**zhub-a**	/-E	(f),	[n]	1. tongue 2. language 3. promise
11-K	**zhum-Ey**	/-I	(m),	[n]	winter
11-K	**zhur**			[adv]	quick, quickly, hurriedly
08-K	**zhwand**		(m),	[n]	life
08-K	**zhwand kawul**		(m),	[comp. v.t]	to live
05-B	**zhwand-Ey** /-I zhwund-E		(m), (f)	[adj]	1. alive, living 2. bright, vivid

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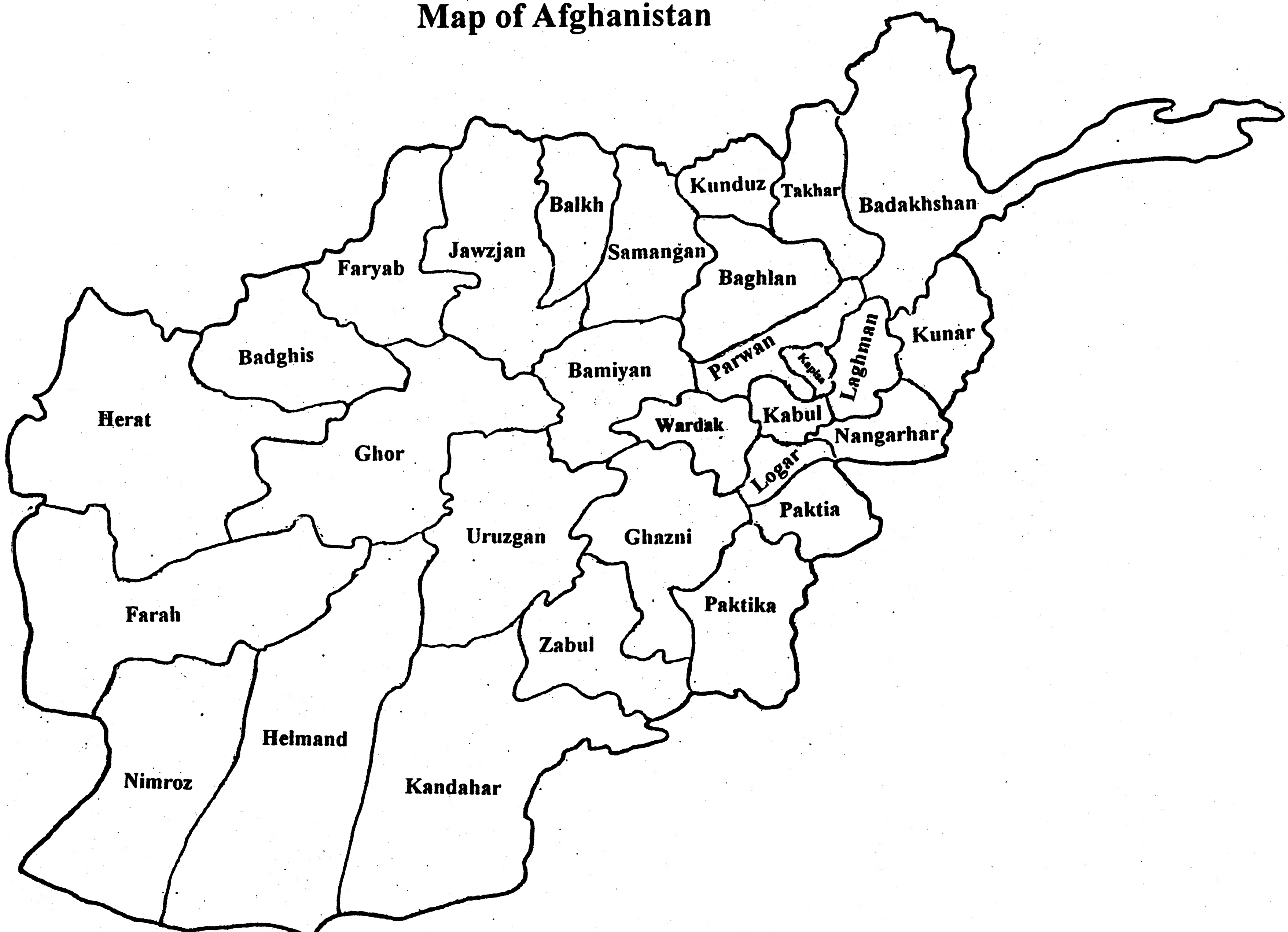
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Map of Afghanistan



Map of Pakistan



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